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THE INSTITUTION BULLETIN

VOLUME I.

NO. 1

The Newton
Theological
Institution

Founded 1825

Incorporated 1826


The Catalogue
1908 - 1909



NEWTON CENTRE, MASSACHUSETTS
DECEMBER, 1908

All requests for information regarding admission, courses, and opportunities, should be addressed to the President of the Institution.

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The
Newton Theological Institution

ANNUAL CATALOGUE

FOR THE
EIGHTY-FOURTH YEAR
1908-1909

Newton Centre, Massachusetts
December, 1908

❄ 1909 ❄

JANUARY

Su.	Mo.	Tu.	We.	Th.	Fr.	Sa.
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31

FEBRUARY

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MARCH

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DECEMBER

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1910

JANUARY

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MARCH

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APRIL

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MAY

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JUNE

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26	27	28	29	30

The Institution Calendar

1908

September 23, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.

September 24, **Thursday**, Recitations begin

September 26, **Saturday**, Examination of Delinquents

September 29, **Tuesday**, Opening Address by Professor Rowe

October 31, **Saturday**, Examination of Delinquents

November 26-28, **Thursday to Saturday**, Thanksgiving Recess

December 10, **Thursday**, Selection of Electives

December 18-23, **Friday to Wednesday**, Examinations

December 24-January 4, 1909, **Thursday to Monday evening**, Recess

1909

January 5, **Tuesday**, Winter Term begins

January 28, **Thursday**, Day of Prayer for Colleges

February 13, **Saturday**, Examination of Delinquents

February 22, **Monday**, Washington's Birthday

February 25, **Thursday**, Selection of Electives

March 16-20, **Tuesday to Saturday**, Examinations in Recitation hours

March 21-29, **Sunday to Monday**, Recess

March 30, **Tuesday**, Spring Term begins

March 31, **Wednesday**, Senior class present Theses

April 19, **Monday**, Patriot's Day

May 13, **Thursday**, Selection of Electives and Thesis Topics

May 15, **Saturday**, Examination of Delinquents

May 31, **Monday**, Memorial Day

June 2-5, **Wednesday to Saturday**, Examinations

June 6, **Sunday**, Baccalaureate Sermon by President Horr

June 7-9, **Monday to Wednesday**, Exercises of Anniversary Week

June 10, **Thursday**, Eighty-fourth Anniversary of the Institution;
close of the Academic Year

June 15-25, **Tuesday to Friday**, Summer School

September 22, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.

September 23, **Thursday**, Recitations begin

September 25, **Saturday**, Examination of Delinquents

September 28, **Tuesday**, Opening Address by President Horr

October 30, **Saturday**, Examination of Delinquents

November 25-27, **Thursday to Saturday**, Thanksgiving Recess

December 9, **Thursday**, Selection of Electives

December 18-23, **Saturday to Thursday**, Examinations

December 24-January 3, 1910, **Friday to Monday evening**,
Recess

The Newton Theological Institution

Introduction

The Newton Theological Institution began in September, 1908, its eighty-fourth year as a Baptist school of theology. It entered originally upon its work in the autumn of 1825 as the result of a conviction at that time that the Baptist denomination should train its own ministry. From the outset the policy of Trustees and Faculty has been to maintain a school of high grade, to emphasize the place of the Bible as the foundation of instruction, and to add courses from time to time to meet current needs.

The catalogue of the seminary is intended to show from year to year what is actually taking place. It is not a programme for the future, but a record for the present. Newton enters upon the present year under the administration of a new President, Professor George Edwin Horr, D.D. It has attached to itself a Training School for Christian Workers in Boston that has had a successful history of twenty years. It has enlarged seminary activities on the hill by a Summer School session in the month of June. Special attention is called to new courses offered this year in Applied Christianity, including Sociology, Sunday School Pedagogy, Psychotherapy, and Church Music, and to the varied opportunities for training and Christian service that are offered to students in Boston and vicinity as well as in the Seminary itself.

The Board of Trustees

The Board of Trustees consists of forty-eight members, elected for four years, and is divided into four classes, one class retiring from service each year. To supply the vacancy thus occasioned an election is annually made of six members by the existing Board, of three by the Northern Baptist Education Society, and of three by the Society of Alumni of the Newton Theological Institution.

CLASS I 1905—1909

Trustees elected by the Board of Trustees:

Mr. Amos W. Downing,	Haverhill
Mr. Joseph G. Shed,	Boston
Rev. Nathan E. Wood,	West Medford
Dudley P. Bailey, Esq.,	Everett
Mr. Henry T. Bailey,	North Scituate
Mr. George C. Whitney,	Worcester

Trustees elected by the Northern Baptist Education Society:

Mr. Thomas B. Griggs,	Brookline
Mr. Oliver M. Wentworth,	Boston
Hon. W. W. Stickney,	Ludlow, Vt.

Trustees elected by the Society of Alumni:

Rev. Henry M. King,	Providence, R. I.
Rev. O. C. S. Wallace,	Baltimore, Md.
Rev. Thomas D. Anderson,	Albany, N. Y.

CLASS II 1906—1910

Trustees elected by the Board of Trustees:

Mr. Charles F. Byam,	Charlestown
Rev. Francis W. Bakeman,	Chelsea
Rev. Charles H. Watson,	Arlington
Mr. Edwin F. Greene,	Boston
Rev. Thomas E. Bartlett,	Pawtuxet, R. I.
Rev. John S. Lyon,	Holyoke

Trustees elected by the Northern Baptist Education Society:

Rev. Millard F. Johnson,	Boston
Mr. D. W. Abercrombie,	Worcester
Rev. Edmund F. Merriam,	Boston

Trustees elected by the Society of Alumni:

Rev. Robert J. Adams,	Cambridge
<hr/>	
Rev. Frank Rector,	Pawtucket, R. I.

CLASS III 1907—1911

Trustees elected by the Board of Trustees:

Mr. John Carr	Boston
Mr. Charlie A. Jones,	Woburn
Francis A. Gaskill, Esq.,	Worcester
Mr. Dwight Chester,	Newton Centre
Rev. Edward P. Tuller,	Allston

Trustees elected by the Northern Baptist Education Society:

Rev. William H. P. Faunce,	Providence, R. I.
Mr. E. Nelson Blake,	Arlington
Mr. Eugene N. Foss,	Jamaica Plain

Trustees elected by the Society of Alumni:

Rev. Henry F. Colby,	Dayton, Ohio
Rev. Charles H. Spalding,	Cambridge
Rev. John R. Gow,	Brattleboro, Vt.

CLASS IV 1908—1912

Trustees elected by the Board of Trustees:

Rev. Lemuel C. Barnes,	New York, N. Y.
Rev. Thomas S. Barbour,	Wollaston
Rev. Franklin G. McKeever,	Worcester
Mr. Charles C. Barry,	Melrose
Rev. Francis H. Rowley,	Boston
Mr. Edwin P. Welles,	Newton Centre

Trustees elected by the Northern Baptist Education Society:

Rev. Cephas B. Crane,	Cambridge
Mr. George F. D. Paine,	Boston
Mr. Henry H. Kendall,	Newton Centre

Trustees elected by the Society of Alumni:

Rev. Joseph S. Swaim,	Boston
Rev. Charles L. White,	Bloomfield, N. J.
Rev. Clifton D. Gray,	Dorchester

Rev. Albert G. Upham, of Class II, died July 20, 1908

Mr. Henry W. Peabody, of Class III, died Dec. 7, 1908

Officers of the Board

- Mr. Henry H. Kendall, *President*, Newton Centre
 Rev. Charles H. Spalding, *Secretary*, 256 Washington Street,
 Boston
 Mr. Charles C. Barry, *Treasurer*, 60 State Street, Boston

EXECUTIVE COMMITTEE

Charles C. Barry	Francis W. Bakeman
Charles H. Spalding	Dudley P. Bailey
Nathan E. Wood	Charles H. Watson
Henry H. Kendall	Francis H. Rowley
Edward P. Tuller	Charlie A. Jones
John R. Gow	

FINANCE COMMITTEE

Charlie A. Jones	Dwight Chester
Charles F. Byam	<hr/>
O. M. Wentworth	

AUDITORS

John Carr	Edwin F. Greene
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LIBRARY COMMITTEE

George E. Horr	Frederick L. Anderson
John M. English	Winfred N. Donovan
Charles R. Brown	Henry K. Rowe

EXAMINING COMMITTEE

Rev. John R. Gow, D. D.,	Brattleboro, Vt.
Rev. Woodman Bradbury, D. D.,	Cambridge
Rev. Irving B. Mower, D. D.,	Waterville, Me.
Rev. William A. Davison, D. D.,	Burlington, Vt.
Rev. John S. Lyon,	Holyoke
Rev. Augustus E. Scoville,	Melrose

COMMITTEE ON BUILDINGS AND GROUNDS

Henry H. Kendall	Edwin P. Welles
Dwight Chester	

The Faculty

GEORGE EDWIN HERR

President and Professor of Church History
President's House

JOHN MAHAN ENGLISH

Professor of Homiletics and Pastoral Duties
891 Beacon Street

CHARLES RUFUS BROWN

Professor of Biblical Interpretation, Old Testament
73 Parker Street

SAMUEL SILAS CURRY

Acting Davis Professor of Elocution
Pierce Building, Boston

JESSE BURGESS THOMAS

Professor Emeritus of Church History
109 Warren Street

FREDERICK LINCOLN ANDERSON

Professor of Biblical Interpretation, New Testament
53 Lake Avenue

WINFRED NICHOLS DONOVAN

Assistant Professor of Biblical Interpretation, Old Testament
25 Pleasant Street

HENRY KALLOCH ROWE

Assistant Professor of Church History, and Librarian
Bradford Court

HENRY CLAY SHELDON

Acting Professor of Christian Theology
383 Cherry Street, West Newton

ILSLEY BOONE

Instructor in Greek

102 Ripley Street

ALBERT EDWARD BAILEY

Instructor in Sunday School Pedagogy

21 Lake Avenue

FOY SPENCER BALDWIN

Instructor in Sociology

19 Balcarres Road, West Newton

JAMES DAVIS DRIGGS COMEY

Instructor in Church Music

Fall River

ELWOOD WORCESTER

Lecturer in Psychotherapy

15 Newbury Street, Boston

CAROLINE SMITH

Alva Woods Assistant Librarian

Faculty in order of appointment, except the President

Graduates of the Class of 1908

Ernest Neville Armstrong, B. A. (McMaster University),
Montclair, N. J.

With degree of Bachelor of Divinity

James Percival Berkley (Marietta College),
Fellow, Waverley.

Albert McKenzie Boggs (Acadia University),
Missionary, Narsaraopetta, India.

Leon Jermain Brace (University of Rochester),
Pastor Baptist Church, Greenfield.

Bertram Clyde Bugbee (Brown University),
Pastor Baptist Church, Princeton, Me.

Auther Franklin Colver (Des Moines College),
Pastor Baptist Church, Dillon, Mont.

Earle Winthrop Darrow (Crozer Theological Seminary),
Pastor Baptist Church, Willington, Conn.

William Graham Everson (Franklin College),
Pastor College Avenue Baptist Church, Indianapolis, Ind.

Caius Orrington Howlett (Acadia University),
Pastor Clyde Avenue Baptist Church, Sidney Mines, N. S.

* John Stacy Keely (West Virginia University),
Pastor Baptist Church, Fayetteville.

Elias Corder Miller (William Jewell College),
Pastor North Avenue Baptist Church, New Bedford.

Robert Henry Pratt (University of Minnesota),
Pastor Hebron Baptist Church, St. Paul, Minn.

Willard Leslie Pratt (Brown University),
Pastor Baptist Church, Brewer, Me.

Arthur George Roberts (Ohio Wesleyan University),
Pastor Baptist Church, Belfast, Me.

* Completed the course in December, 1908

John Harrison Thompson (Brown University),
Pastor First Baptist Church, Holyoke.
Cassius Alexander Ward (Roger Williams University),
Pastor Ebenezer Baptist Church, Boston.

The Degree of Bachelor of Divinity

was also conferred on the following graduate students in June, 1908:

FRANK LEWIS CANN. (The Newton Theological Institution, 1904.)
WILLIAM AUSTIN HILL. (The Newton Theological Institution,
1904.)

YORK ADAM KING. (The Newton Theological Institution, 1899.)

GEORGE EVERETT TOMKINSON. (McMaster University, B. Th., 1907.)

Register of Students

Senior Fellow on the J. Spencer Turner Fellowship

DEPARTMENT OF CHURCH HISTORY

Ilsley Boone, *Brooklyn, N. Y.*, 102 Ripley St.,
Newton Centre
Brown University, 1904; The Newton Theological Institution, B. D., 1907

Junior Fellow

DEPARTMENT OF NEW TESTAMENT

James Percival Berkley, *Salt Lake City, Utah* Waverley
Marietta College, 1905; The Newton Theological Institution, B. D., 1908
Thesis: The Book of Acts.

Candidates for the Degree of Master of Theology

In Residence

Donald Hector MacQuarrie, 169 Cypress St., Newton Centre
Acadia University, 1891; The Newton Theological Institution, B. D., 1907
Thesis: Divine and Human Relationship.

Not in Residence

Milton Ernest Fish, *Pueblo, Col.*
Harvard University, 1898; The Newton Theological Institution, B. D., 1901
Thesis: The Justification for Baptist Churches in the Light of
Present Conditions.

Alonzo Everett Murphy, *Fall River*
Franklin College, 1902; The Newton Theological Institution, B. D., 1906
Thesis: The Main Currents of Thought in the New England
Theology.

Graduate Candidates for the Degree of Bachelor of Divinity

In Residence

- Daniel John Macdonald, *Point Prim, P. E. I.*
 39 Sturtevant Hall
 Dalhousie University, 1898; Presbyterian Theological College, 1900; Yale
 Divinity School
Thesis: Baptism.
- George William McCombe, *Newton Centre*
 The Newton Theological Institution, 1902
 41 Farwell Hall
Thesis: John Knox.

Not in Residence

- Frank George Davis, *New Orleans, La.*
 The Newton Theological Institution, 1880
Thesis: The Development of Baptist Churches in the Southwest.
- Freeman John Scott, *Plymouth*
 McMaster University
Thesis: A Comparison of the Portraits of Jesus in the Synoptists and in John.
- Henry Charles Speed, *Nashua, N. H.*
 Brown University; The Newton Theological Institution, 1899
Thesis: Federation among Rural Churches and Organizations in New England.
- Robert Lee Webb, *Haverhill*
 Columbian University; Harvard University; The Newton Theological Institution, 1893
Thesis: Baptist Churches of Massachusetts from 1740 to 1776.

Undergraduate Students

The Senior Class — Class of 1909

- Ira Millard Baird, *Moncton, N. B.* 12 Sturtevant Hall
 Acadia University, 1902; M. A., 1903
- Harris Merrill Barbour, *Wollaston* 44 Farwell Hall
 Brown University, 1906
- Charles Raymond Chappell,
 Brown University, 1906 *New London, Conn.* 25 Farwell Hall

- Carl Herman Lager, *Stockholm, Sweden* 2 Farwell Hall
 Betel Seminariet, 1905; University of Chicago; Ewing College, 1908
- Clarence Virgil Thompson Richeson,
 William Jewell College, 1906 *Amherst, Va.* 34 Farwell Hall
- William John Rutledge, *Port Maitland, N.S.* 169 Cypress St.,
 Acadia University, 1896 Newton Centre
- Horace Blanchard Sloat, *Centreville, N.B.* 12 Sturtevant Hall
 Acadia University, 1899
- Frank Aubrey Starratt, *Stoneham*
 Acadia University, 1892
- George Ross Maurice Wells,
 McMaster University, 1906 *South Chelmsford*
- Roy Eugene Whittemore, *Roxbury*
 Boston University, 1906
- James Clement Wilson, *White Head, Grand Manan, N. B.*
 University of New Brunswick, 1905 6 Sturtevant Hall
- Jonas Peter Zettervall, *Stockholm, Sweden* 4 Farwell Hall
 Betel Seminariet, 1905; University of Chicago

The Middle Class — Class of 1910

- Charles Wesley Allen, *Rockport* 21 Sturtevant Hall
- Phanuel Bishop Covell, *Warren, R. I.* 175A Cypress St.,
 Brown University, 1907 Newton Centre
- Earle Bennett Cross, *Providence, R. I.* 46 Farwell Hall
 Brown University, 1905; A. M., 1907
- George Herbert Holt, *Stillwater, Ok.* 5 Farwell Hall
 Ottawa University, 1907
- Daniel Clarence Holtom, *Jackson, Mich.* 35 Farwell Hall
 Kalamazoo College, 1907; University of Chicago, 1907
- Farrar Stewart Kinley, *Port Hilford, N. S.* 23 Farwell Hall
 Acadia University, 1906
- Herman George Patt, *Randolph* 32 Farwell Hall
 Colgate University, 1906
- John Scott Pendleton, *Cambridge* 33 Farwell Hall
 Bates College, 1907

Walter Douglas Swaffield, <i>Lawrence</i>	25 Farwell Hall
Brown University, 1906	
Basil Boise Wood, <i>Newton Centre,</i>	43 Farwell Hall
Brown University, 1905	

The Junior Class — Class of 1911

Orvie Eustace Baker, <i>Nashville, Tenn.</i>	21 Farwell Hall
Southwest Baptist College, 1895	
William Elmer Blake, <i>Haverhill</i>	22 Farwell Hall
Colgate University, 1908	
Henry Rosebrook Boyer, <i>Fredericton, N. B.</i>	171 Cypress St., Newton Centre
University of New Brunswick	
Charles Laforest Chamberlain,	Lynn 9 Sturtevant Hall
Colby University	
Edward Francis Chandler,	
McGill University, 1908	<i>Vancouver, B. C.</i> 24 Farwell Hall
Edward Carroll Condict, <i>Trenton, N. J.</i>	26 Farwell Hall
Bucknell University, 1908	
Wesley Herbert Des Jardins,	
Kalamazoo College, 1908	<i>Kalamazoo, Mich.</i> 35 Farwell Hall
Elwin Hibbert Dimock, <i>Newton Centre</i>	175 Cypress St., Newton Centre
Massachusetts Institute of Technology	
Ernest Wentworth Dow, <i>Canton</i>	21 Farwell Hall
Colgate University; McCune University, Ph. D., 1893	
Harold Bellows Drew, <i>Providence, R. I.</i>	27 Sturtevant Hall
Boston Bible School and Ransom Institute	
Url Morris Fox, <i>Rochester, Mich.</i>	36 Farwell Hall
Kalamazoo College, 1907; University of Chicago, 1907	
Marinus James, <i>New York City</i>	39 Sturtevant Hall
Nautical Academy, Amsterdam, Holland; Bible Teachers' Training School, New York City; Y. M. C. A. Training School, Springfield	
Jonathan Snow Lewis, <i>Stoneham</i>	15 Sturtevant Hall
John William Milton, <i>Waco, Tex.</i>	171 Cypress St., Newton Centre
Baylor University, 1908	

Habakkuk Perry, Biddle University, 1908	<i>Monroe, N. C.</i>	3	Bradford Court, Newton Centre
Robert Sanborn Pinkham, Brown University, 1908	<i>Wollaston</i>	45	Farwell Hall
Loran Frederick Sanford, Gordon School	<i>Brockton</i>		
William Henry Stallings, Shurtleff College, 1908	<i>Alhambra, Ill.</i>	26	Farwell Hall
Ralph Angelo Stone, University of Vermont	<i>Panton, Vt.</i>	27	Sturtevant Hall
Albert Clark Thomas, Brown University, 1908	<i>Wakefield</i>	42	Farwell Hall
George Loring Thurlow, Colgate University, 1908	<i>Watertown</i>	31	Farwell Hall
George Augustus Tewksbury Walker, Gordon School	<i>Swampscott</i>	177	Langley Road, Newton Centre
Walter Edgar Woodbury, Brown University, 1906; A. M., 1908	<i>Nashua, N. H.</i>	6	Farwell Hall

Missionary Students

By vote of the Trustees, young women looking forward to foreign missionary service, and recommended by the Woman's Baptist Foreign Missionary Society, are admitted to class-room work in the Institution, under the direction of the Faculty.

While they are pursuing their studies, they are resident in Hasseltine House, located near the Seminary grounds, and are under the immediate supervision of the Board of the Woman's Baptist Foreign Missionary Society.

Eleanor Lownds Adams, St. John's College, South View, Eastbourne, England, 1901	<i>Hanyang, China</i>
Myrtle Allen, Salem Normal School, 1906	<i>Malden</i>

Lydia Jennie Crawford,	<i>Winchester</i>
Lynn Hospital Training School for Nurses, 1906	
Cora Denison,	<i>Canaseraga, N. Y.</i>
Keuka College	
Annie Alice Harthorn,	<i>Skowhegan, Me.</i>
Colby College, 1908	
Alice Christine Woods,	<i>Natick</i>
Mount Holyoke College, 1903	

Summary of Students

By Classes

Fellows	2
Graduate Students	9
Senior Class	12
Middle Class	10
Junior Class	23
Women	6

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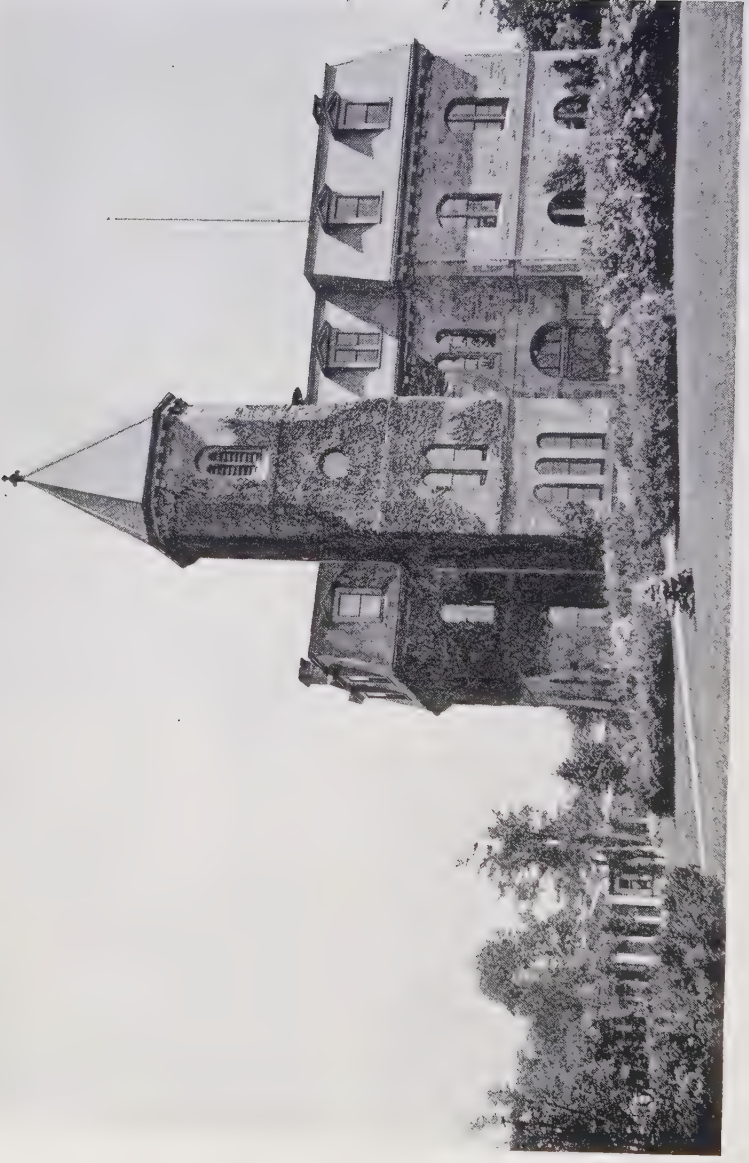
By States

Maine	1	Illinois	1
New Hampshire	2	Tennessee	1
Vermont	1	Oklahoma	1
Massachusetts	27	Colorado	1
Rhode Island	3	Utah	1
Connecticut	1	Nova Scotia	2
New York	3	New Brunswick	4
New Jersey	1	Prince Edward's Island	1
Virginia	1	British Columbia	1
North Carolina	1	Sweden	2
Louisiana	1	China	1
Texas	1		
Michigan	3		

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By Colleges

Acadia University	6	Biddle University	1
Bates College	1	Boston University	1
Baylor University	1	Brown University	11
Betel Seminariet	2	Bucknell University	1



COLBY HALL

Colby College	2	McMaster University	2
Colgate University	4	McGill University	1
Columbian University	1	Mount Holyoke College	1
Dalhousie University	1	Nautical Academy, Holland	1
Ewing College	1	Ottawa University	1
Franklin College	1	St. John's College, London	1
Harvard University	1	Shurtleff College	1
Kalamazoo College	3	Southwest Baptist College	1
Keuka College	1	University of Chicago	4
Marietta College	1	University of New Brunswick	2
Massachusetts Institute of Technology	1	University of Vermont	1
		William Jewell College	1

General Information

Location and Buildings

The Newton Theological Institution is one of the many educational institutions of Greater Boston. Few cities enjoy so many educational advantages as Boston; and Newton, seven miles from City Hall, is sufficiently aside from the stir of business traffic to secure the needful quiet for scholarly pursuits, yet conveniently near for participation in the opportunities for broader intellectual training.

The Baptist seminary at Newton is one of seven Protestant theological seminaries in or near the city, and as many prominent colleges and universities are also at hand, including Harvard University.

Library facilities are unsurpassed. The thirty thousand books in the seminary library are supplemented by the Newton city library and by more than a million volumes in the Harvard University and Boston Public Libraries, and these again in the theological line by the General Theological Library of Boston with twenty thousand volumes.

The atmosphere of Boston is educational and cultured. The city is the Mecca of many an historical pilgrimage; it is a favorite convention city, and scarcely a week goes by without an important conference, social, educational, or religious.

Among recent religious conferences have been a ten days' series of meetings under the auspices of the Laymen's Missionary Movement, and a two days' conference of New England Baptists for the discussion of religious and sociological problems.

A city of half a million inhabitants offers endless opportunity for missionary activity, and for the investigation of sociological problems. University settlements, the Salvation Army and institutional churches, the Associated Charities, industrial schools, young people's clubs, and the activities of the Baptist City Mission Society furnish channels for organized effort, and students are encouraged to share in this work as far as may be consistent with their obligations to the school.

Lectures, addresses, and concerts follow each other in bewildering succession during the fall and winter. In music, especially in the weekly concerts of the Boston Symphony Orchestra, one is offered the choicest means of æsthetic cultivation; in the art exhibitions of the libraries, museums, and clubs the taste is improved; in the schools of oratory the student has the opportunity to increase the efficiency of his equipment; and the historical, social, and religious privileges of the city provide an education in themselves. The day has passed when the modern minister can do without this broad training, and equip himself satisfactorily without the refinements for which Boston long ago won renown.

In Newton the seminary has an ideal location. It is on the south side of the "Garden City," situated on high ground, with an overlook of many miles across cities and rural districts to the far New Hampshire hills on the north, and into the "Old Colony" district on the south. Skilful landscape gardening has rendered the grounds of the institution a delight to the eye, and the convenient arrangement of the buildings makes possible a cheerful and profitable community life.

There are six main buildings, besides the well house and the heating station. The comparatively new Hills Library occupies the site of the original Mansion House, well known to those familiar with Newton fifty years ago. The library is near the centre of the campus with dormitories, Farwell and Sturtevant Halls, on either side. Beyond Farwell toward the north on the brow of the hill is Colby Hall, which contains the lecture rooms, the chapel, and the President's office. Beyond Sturtevant Hall to the south is the gymnasium. On the east side of the quadrangle in the rear of the library is the President's House, a modern brick structure in the colonial style. All the buildings are substantially built of brick or stone, and their appearance adds to the attractiveness of the grounds. Trees and shrubs, carefully laid out walks and drives, and recreation grounds are included in the ample acres that crown the hill.

The Admission of Students

The Institution, through its Trustees, is under the supervision of the Baptist churches of New England. It is intended to prepare students for the Christian ministry in Baptist churches, but representatives of any Christian denomination may be admitted upon approval of the Faculty, and students who are able to comply with the terms of admission may be received, though they plan to enter some other of the modern public ministries of the Christian Church, rather than to become pastors of churches.

Those applying for admission must give evidence of genuine piety and of gifts adapting them to the work of the ministry. They are expected to present ordination papers, a license to preach, or a vote of the church to which they belong, approving their purpose to take a theological course.

The courses of study are designed for those who have

completed a regular college course and have obtained a degree upon graduation. Students for the ministry are advised to pursue the B. A. course, as on the whole the best adapted to ministerial training. Students who have completed a college course and *have received some other degree than B. A. will be admitted.*

Those who are not graduates must approve themselves to the Faculty, by examination or otherwise, as qualified to pursue the course successfully. Correspondence will bring the necessary information on this point.

Students who desire, at the beginning of their Junior year, to enter upon the course which leads to the Degree of Bachelor of Divinity, must come prepared in Greek. They should have an accurate knowledge of the inflection and of the general principles of the syntax of the Greek language, and should be able to translate the Anabasis of Xenophon or the New Testament with accuracy and reasonable facility.

Students who desire the B. D. course, but are not prepared in Greek to enter it at the beginning of the Junior year, will be given an opportunity, in a beginners' Greek Class, to make good their deficiency.

The course which leads to the degree of Bachelor of Divinity on graduation (see p. 60) is recommended to all students as the best. Men desiring to omit Hebrew or Greek, or both, may elect other courses in places of these studies, and they may receive a diploma at the end of the whole course.

All students who enter the Junior class are expected to be familiar with the English Bible, and especially with the historical books. They are urged to devote as much time as possible during the summer preceding their entrance to a thorough mastery of an outline of the contents of these books.

Advanced Standing

Applicants for advanced standing will be required to pass an examination in the studies that have been pursued by the class they wish to enter, but students honorably dismissed from other theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course or its equivalent. Such students must produce testimonials of their good standing and regular dismissal before they can be received. In special cases students who present certificates for theological work completed in College will receive credit for corresponding courses at this Institution.

The Faculty accepts the year of theological study at Acadia University as the equivalent of the Junior year at this Institution, and students who bring certificates that the work has been completed with credit are admitted to the Middle class.

The Institution has entered into an agreement with Brown University whereby men who take certain courses at Brown and attain the grade of C, or pass a successful examination at Newton, will be credited toward graduation in theology as follows: university studies in *Biblical Literature and History*, courses 1, 2 (see catalogue of Brown University) — 132 hours; courses 13, 17, 18, 14, 19, 20 — 112 hours; courses 7 - 12 — 108 hours; in *English*, course 7 — 33 hours; in all 385 hours out of a grand total of 1,485 for the whole theological course.

Special Students

The President and Faculty are authorized, in their discretion, to admit to the classes of the Institution special students not candidates for degrees who in their opinion are capable of profiting by the instruction given in the Institution. Such

students may, upon the completion of their special course, be granted a certificate covering the work done. Special students are expected to attend regularly the courses for which they have entered.

Entrance examinations will be held in Colby Hall, Wednesday, September 22, 1909, beginning at eight o'clock. Applicants should present themselves at that time for examination.

Students will also be admitted at the beginning of the Winter and Spring terms. See Calendar p. 3.

The Gordon School

The Institution has under its oversight in Boston a training school for Christian workers. This school provides for both young men and women suitable instruction to enable them to become pastor's assistants, Sunday school workers, church visitors, and missionaries either in the city or abroad. The Gordon School serves also as a preparatory school for those not fully qualified to enter the regular courses at Newton.

Over fifty students are enrolled this current year. Many of them are assisting the Baptist City Mission Society in religious and social service. A special bulletin of the Gordon School may be obtained by addressing the Dean, Rev. W. B. Boggs, D. D., The Gordon School, Clarendon and Montgomery Streets, Boston, Mass.

The Curriculum by Departments

Old Testament Interpretation

PROFESSOR BROWN AND ASSISTANT PROFESSOR DONOVAN

(For courses 1-8, see pages 38-41; 9-20, pages 47-53.)

1. Elements of the Hebrew language. Autumn term, four hours a week; Junior class. Professor Brown.
2. Interpretation of Old Testament historical books. Autumn term, four hours a week; Junior class. Professor Brown.
3. Grammatical study of Hebrew prose; special hermeneutics for poetry and prophecy. Winter term, four hours a week; Junior class. Professor Brown.
4. Interpretation of Old Testament prophetic books. Winter term, four hours a week; Junior class. Professor Brown.
5. Old Testament Literature. Winter term, two hours a week; Junior class, prescribed. Professor Donovan.
6. Exegesis of II Kings. Spring term, four hours a week; Junior class. Professor Brown.
7. Interpretation of the later books of the Old Testament. Spring term, four hours a week; Junior class. Professor Donovan.
8. Old Testament Literature. Spring term, two hours a week; Junior class, prescribed. Professor Donovan.
- 9a. Rapid reading of the Hebrew Old Testament. Autumn term, two hours a week, elective. Professor Brown.
- 10a. Exegesis of Jeremiah. Autumn term, two hours a week, elective. Professor Brown.
- 11a. Study of Hebrew poetry. Autumn term, two hours a week, elective. Professor Donovan.

12a. Elements of Assyrian. Autumn term, two hours a week, elective. Professor Donovan.

13a. Rapid reading of the Hebrew Old Testament. Winter term, two hours a week, elective. Professor Brown.

14a. Exegesis of Nahum, Habakkuk, and Zephaniah. Winter term, two hours a week, elective. Professor Brown.

15a. Interpretation of Amos and Hosea. Winter term, two hours a week, elective. Professor Donovan.

16a. Hebrew History. Winter term, two hours a week, elective. Professor Donovan.

17a. Elements of Aramaic. Winter term, two hours a week, elective. Professor Donovan.

18a. Rapid reading of the Hebrew Old Testament. Spring term, two hours a week, elective. Professor Brown.

19a. Exegesis of Isaiah. Spring term, four hours a week, elective. Professor Brown.

20a. Hebrew Institutions. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1910

The following courses will be offered in 1910 in place of 9a, 10a, 11a, 12a, 13a, 14a, 15a, 16a, 17a, 18a, 19a, 20a:

9. Rapid reading of Hebrew. Autumn term, two hours a week. Professor Brown.

10. Exegesis of Ezekiel. Autumn term, two hours a week. Professor Brown.

11. Study of Hebrew poetry. Autumn term, two hours a week. Professor Donovan.

12. Elements of Arabic. Autumn term, two hours a week. Professor Donovan.

13. Rapid reading of Hebrew. Winter term, two hours a week. Professor Donovan.

14. Exegesis of Jeremiah. Winter term, two hours a week. Professor Brown.

15. Interpretation of Zechariah. Winter term, two hours a week. Professor Donovan.

16. Messianic Prophecy (Seminar course). Winter term, two hours a week. Professor Brown.

17. Elements of Syriac. Winter term, two hours a week. Professor Donovan.

18. Rapid reading of Hebrew. Spring term, two hours a week. Professor Donovan.

19. Exegesis of Isaiah 40-66. Spring term, four hours a week. Professor Brown.

20. Messianic Prophecy, continuation of course 16. Spring term, two hours a week. Professor Brown.

New Testament Interpretation

PROFESSOR ANDERSON AND ASSISTANT PROFESSOR DONOVAN

1. New Testament Greek, New Testament Exegesis, and Interbiblical History. Autumn term, four hours a week; Junior class. Professor Anderson.

2. New Testament Introduction. Autumn term, two hours a week; Junior class, prescribed. Professor Anderson.

3, 6, 9. Beginners' Greek Course. Throughout the year, four hours a week. See page 38. Mr. Boone.

4, 5. Discourses of Jesus. Two courses for different sections of the Junior class; one in the Autumn term, the other in the Winter term, four hours a week. Professors Anderson and Donovan.

7, 15*b*. First Corinthians. Winter term. Four and two hours a week. Professor Donovan.

8, 10, 18*a*. Romans. For different sections of the Junior

class in the Spring term, and also elective. Four hours a week. Professors Anderson and Donovan.

11. Revelation. Autumn term, two hours a week, elective. Professor Anderson.

12. The Life of Paul. Autumn term, two hours a week, elective. Professor Donovan.

13a, 16a. The Life of Christ. Winter and Spring terms, two and four hours a week, elective. Professor Anderson.

14a. The History of the Formation of the New Testament Canon. Winter term, two hours a week, elective. Professor Donovan.

15a. Jude and Second Peter; a study in New Testament Introduction. Winter term, two hours a week, elective. Professor Anderson.

17a. Rapid reading of Greek New Testament. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1910

The following courses are given in place of New Testament Courses 13a, 12, 11, 16a, 15a, 14a, 17a and 18a:

13. What Jesus said about God, a study in Biblical Theology. Winter term, two hours a week. Professor Anderson.

12a. What Jesus said about Himself, a study in Biblical Theology. Autumn term, two hours a week. Professor Anderson.

11a, 16. Ephesians. Autumn and Spring terms for different classes of students, each two hours a week. Professor Donovan.

19. Hebrews. Spring term, four hours a week. Professor Anderson.

15. James. Winter term, two hours a week. Professor Anderson.

14. The Textual Criticism of the New Testament. Winter term, two hours a week. Professor Donovan.

17, 18. Rapid Reading and Romans will be repeated in 1910.

For Graduate Courses in the New Testament Department, see page 56.

Church History

PROFESSOR HERR AND ASSISTANT PROFESSOR ROWE

1. Primitive Christianity. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

2. Greek Christianity. Winter term, two hours a week; Junior class, prescribed. Professor Rowe.

3. The Age of Augustine. Spring term, two hours a week; Junior class, prescribed. Professor Rowe.

4. Roman Christianity. Autumn term, four hours a week; Middle class, prescribed. Professor Rowe.

5. The German and Swiss Reformation. Winter term, three hours a week; Middle class, prescribed. Professor Herr.

6. The French and Dutch Reformation. Spring term, three hours a week; Middle class, prescribed. Professor Herr.

7. Comparative Religion. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Herr.

8. Christianity in the Far East. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

9. Methods and Problems of Social Christianity. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

10. Social Aspects of Christian Missions. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

11. The English Reformation, and the Puritan Movement.

Autumn term, three hours a week; Senior class, elective. Professor Horr.

12. Evangelical Christianity in the Eighteenth Century. Winter term, three hours a week; Senior class elective. Professor Horr.

13. Christianity in the Nineteenth Century. Spring term, three hours a week; Senior class, elective. Professor Horr.

14. History and Present Problems of American Baptists. Spring term, three hours a week; Senior class, elective. Professor Rowe.

15. Seminar Course for Graduates. One hour a week. Professors Horr and Rowe.

ELECTIVES FOR 1910

9a. Social History of Christianity. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

10a. Social Christianity in the Nineteenth Century. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Christian Theology

IN 1908 - 1909, ACTING PROFESSOR SHELDON

The instruction in this department is intended to give the student a thoroughgoing familiarity with the various systems of theological thought, the Biblical data for a true theological system, and the most modern forms of expressing it. The latest results of the researches of scholars in any departments in which the facts have any bearing on theology are examined and utilized. The theological thinking already set in historic moulds and the still fluent forms of theological thinking of to-day are constantly brought together. Supreme emphasis

is put on the Holy Scriptures as containing the chief sources of Christian theology. The Eternal Son is held to be the Creator, Preserver, Incarnate Redeemer, and Glorified King of mankind.

The method pursued is the use of printed notes, lectures, extensive discussion, continuous side reading, carefully prepared essays, and examinations.

1. Lectures on introduction to systematic theology; careful study in the definition of terms, the sources, and classifications of theological data; a review of the bibliography and a brief historical survey of the general course of theological thinking; the modern conceptions of the Universe, including a review of agnosticism, atheism, materialism, pantheism, ethical monism, deism, and the varied theistic arguments, together with a critical summary of the revelation in nature; a general view of the Holy Scriptures, their characteristics, the kind of facts which they present, and their inspiration; the Canon of Scripture critically examined. Essays. Autumn term, two hours a week; Middle class, prescribed.

2. The doctrine of God; His nature; His attributes; the divine Unity; the Trinity; the personality of the Father, of the Son, of the Holy Spirit; the relation of the persons of the Trinity to each other; historic errors; explanation of the Trinitarian facts; God and creation; the world; angels; evil angels. Essays. Winter term, four hours a week; Middle class prescribed.

3. God and preservation; the divine immanence and transcendence; God and government; Providence; miracles; prayer; man; his creation and nature; the moral law; moral freedom; the fall; penalties; the incarnation and person of Christ. Essays. Spring term, four hours a week; Middle class, prescribed.

4. The atonement or reconciliation; careful study of Bib-

lical terms; necessity of the death of Christ; historic theories critically examined; election; effectual calling; regeneration; repentance; faith; union of the believer with Christ; justification; adoption. Essays. Autumn term, three hours a week; Senior class, prescribed.

5. Sanctification, with criticism of various views on holiness; perseverance of the saints; baptism of John; Christian baptism; the Lord's Supper; the Church and its polity; discipline; eschatology; death; the intermediate state; advent; resurrection; judgment; final state. Essays. Winter term, three hours a week; Senior class, prescribed.

Homiletics

PROFESSOR ENGLISH

1. Personal Elements in Effective Preaching; analysis, development, and expression of the sermon. Autumn term, two hours a week; Junior class, prescribed.

2. Materials for Preaching. Winter term, two hours a week; Junior class, prescribed.

3. The Study of Men: Modern Psychology in its Bearing on Preaching. Spring term, two hours a week; Junior class, prescribed.

4. The Conduct of Public Worship. Autumn term, two hours a week; Middle class, prescribed.

5. Pastoral Theology: Pastoral Leadership in the varied activities of the Church. Autumn term, three hours a week; Senior class, prescribed.

6. The Pastor as Teacher. Winter term, three hours a week; Senior class, prescribed.

7. The Pastor and Missions. Spring term, two hours a week; Senior class, prescribed.

8a. The Pastor in his Relation to Social Welfare. Autumn term, two hours a week; Middle and Senior classes, elective.

9a. Modern English and Scotch Ministers. Winter term, two hours a week; Middle and Senior classes, elective.

10a. Modern American Ministers. Spring term, two hours a week; Middle and Senior classes, elective.

11a. The Addresses of Jesus, Peter, and Paul. Spring term, two hours a week; Middle and Senior classes, elective.

12. Modern English and American Ministers. Two hours a week throughout the year; elective for graduates.

13. Social Aspects of Christianity. Two hours a week throughout the year; elective for graduates.

ELECTIVES IN 1910

8. Expository Preaching. Autumn term, two hours a week; Middle and Senior classes.

9. The Social Teaching of Amos. Winter term, two hours a week; Middle and Senior classes.

10. The Pastor's Evangelistic Equipment and Methods. Spring term, two hours a week; Middle and Senior classes.

11. The Conversations of Jesus. Spring term, two hours a week; Middle and Senior classes.

Elocution

PROFESSOR CURRY

1. Breathing and voice culture. Autumn term, one hour a week; Junior class.

2, 3. Elemental principles of vocal expression. Winter and Spring terms, one hour a week; Junior class.

4. Vocal expression, continued. Autumn term, one hour a week; Middle class.

5, 6. Purpose of expression, phonology, and articulation. Winter and Spring terms, one hour a week; Middle class.

7. Extemporaneous speaking, oratorical pantomime. Au-

tumn term, two hours a week, besides additional work with each member of the class upon individual needs; Senior class.

8, 9. Reading of the Bible and hymns; general laws of expression. Winter and Spring terms, two hours a week, besides personal work as in the autumn term; Senior class.

Courses in Applied Christianity

The Pastor in his Relation to Social Welfare. Homiletics 8a. Autumn term, two hours a week; Middle and Senior classes, elective. Professor English.

The Addresses of Jesus, Peter, and Paul. Homiletics 11a. Spring term, two hours a week; Middle and Senior classes, elective, Professor English.

The Social Teaching of Amos. Homiletics 9. 1910. Winter term, two hours a week; Middle and Senior classes, elective. Professor English.

Social Aspects of Christianity. Two hours a week throughout the year; elective for graduates. Professor English.

Christianity in the Far East. History 8. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Methods and Problems of Social Christianity. History 9. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Aspects of Christian Missions. History 10. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social History of Christianity. History 9a. 1910. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Christianity in the Nineteenth Century. History 10a. 1910. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Sunday School Pedagogy. Winter term, first half, two hours a week; Middle and Senior classes, elective. Mr. Bailey.

Socialism and Social Legislation. Spring term, two hours a week; Middle and Senior classes, elective. Professor Baldwin.

The Pastor and the Music of the Church. Winter term, second half, two hours a week; Middle and Senior classes, elective. Mr. Comey.

Lectures in Psychotherapy. Spring term; open to all students. Dr. Worcester.

Arrangements have been made so that students may take courses in sociology and philosophy at Harvard, Brown, and Boston Universities under the direction of the Newton Faculty. Those taking these courses, however, must adjust their work to the Newton curriculum, and maintain a high average at the seminary.

Prescribed and Elective Studies

The course provides for three years of study. Each year is divided into three terms. The studies are in part prescribed, in part elective. Each student is required to attend in any term not less than thirteen hours a week of recitations and lectures, and an average throughout his course of not less than fifteen hours a week. In addition to the prescribed studies of any term, each student must select from the elective studies of that term courses sufficient to make, with the prescribed studies, the required number of hours. Students in any of the classes, with the approval of the Faculty, may elect studies in excess of the fifteen hours. Elective studies when chosen become required studies.

The prescribed work is as follows:

The Curriculum by Terms

Prescribed Studies—The Junior Year

AUTUMN TERM

Old Testament. — 1. Instruction in Hebrew Orthography and Etymology by the inductive method, using Harper's text-books and the book of Genesis; translations from English into Hebrew with blackboard exercises in writing the Hebrew of Genesis 1-3 and the inflections of the language. Four hours a week. Professor Brown.

2. Rapid interpretation of passages selected from the historical books of the Old Testament. Prescribed for Juniors who do not elect Hebrew. Four hours a week. Professor Brown.

New Testament. — 1. General survey of the field of New Testament study. Studies in the Greek of the New Testament, with a review of the Classical Greek. Lectures on hermeneutics. The Gospel of Luke or a Pauline Epistle, as a basis of grammatical and hermeneutical study. Exercises in paraphrase and word study. The history of the interbiblical period and New Testament times. Four hours a week. Professor Anderson.

2. New Testament Introduction. A study of the Synoptic Problem. Special introduction to each of the Gospels and Epistles, taking up all the present day problems, and furnishing a rapid survey of the history of the Apostolic Age. For all the class. Two hours a week. Professor Anderson.

3. Beginners' Greek Course. Elements of Greek for Juniors who come without preparation in that language and yet desire the degree of Bachelor of Divinity. Four hours a week in place of New Testament Course 1 above. Mr. Boone.

4. Exegesis of selected Parables, the Sermon on the Mount, and other discourses of Jesus, with instruction in the principles of interpretation. Prescribed for Juniors who do not elect Greek studies. Four hours a week. Professor Donovan.

Church History — 1. Primitive Christianity — the preparation, the setting, the beginnings, expansion, life and literature of the Apostolic Age; the elements of Catholicism in the second century; Irenæus. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 1. Personal elements in effective preaching; manliness in the ministry; New Testament characteristics of preaching; the text; the structure of the sermon; the element of appeal in preaching; examination by the students of works on preaching and of the sermons of eminent preachers; outlines of sermons for examination by the professor. Two hours a week. Professor English.

Elocution. — 1. Breathing and voice culture; correct mental action in reading and speaking. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 3. Hebrew Etymology continued; rapid reading of Exodus 1-24, with special attention to Hebrew syntax. Four hours a week. Professor Brown.

4. Rapid interpretation of passages selected from the prophetic books of the Old Testament. Continuation of O. T. Course 2. Four hours a week. Professor Brown.

5. Old Testament Literature: introduction to the books of the Old Testament; lectures on the Text and Canon of the Old Testament. For all the class. Two hours a week. Professor Donovan.

New Testament. — 5. Careful exegesis of selected para-

bles, the Sermon on the Mount, and other discourses of Jesus. Four hours a week. Professor Anderson.

6. Beginners' Greek Course (continued). Four hours a week in place of N. T. Course 5 above. Mr. Boone.

7. Exegesis of the First Epistle to the Corinthians. Continuation of N. T. Course 4. Four hours a week.

Church History.—2. Greek Christianity—the theological emphasis, Greek thinkers and the councils; the formative period in organization; worship and the sacraments. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics.—2. Qualities of expression in preaching; the gathering of materials for preaching; examination by the students of the sermons of eminent preachers; outlines of sermons for examination by the professor; studies in biography of successful pastors, preachers, missionaries, and others, begun and continued through the course. Two hours a week. Professor English.

Elocution.—2. Elemental principles of vocal expression; voice culture continued; physical training. One hour a week. Professor Curry.

SPRING TERM

Old Testament.—6. Special hermeneutics for Hebrew Poetry and Prophecy; grammatical study of II Kings, with exegesis of the more interesting and difficult passages; exegetical papers prepared by the students. Four hours a week. Professor Brown.

7. Rapid interpretation of selections from the later writings of the Old Testament. Four hours a week. Continuation of O. T. Course 4. Professor Donovan.

8. Old Testament Literature continued: introduction to the books of the Old Testament; lectures on the Text and Canon

of the Old Testament. For all the class. Two hours a week. Professor Donovan.

New Testament.—8. Careful exegesis of the first half of the Epistle to the Romans. Four hours a week. Professor Anderson.

9. Beginners' Greek Course (continued). Four hours a week in place of N. T. course 8 above. Mr. Boone.

10. Exegesis of the Epistle to the Romans. Continuation of N. T. Course 7. Four hours a week.

Church History.—3. The Age of Augustine—the Latin Church and its leaders; Augustine: his controversies and his contribution to Christian thought; the end of an era. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics.—3. The study of men; dealing with men; the preparation of the sermon; the different methods of making and delivering sermons; modern psychology in its bearing on preaching; written sermons for private criticism by the professor. Two hours a week. Professor English.

Elocution.—3. Elemental principles of vocal expression; voice culture; physical training. One hour a week. Professor Curry.

The Middle Year

AUTUMN TERM

Church History.—4. Roman Christianity—the institutional emphasis; the rise of the papacy; influence of the Church upon the Germans; mediæval missions; Boniface; Charlemagne; theories of Church and State; mutual relations; the Crusades; awakening of the modern spirit in opposition to authority: in politics, in social and industrial affairs, in education, morals, and religion; forerunners of

the Reformation. Lectures and special research. Four hours a week. Professor Rowe.

Theology.—1. Introduction; definitions; sources; methods; classifications; bibliography; conceptions of the universe; agnosticism; atheism; materialism; pantheism; ethical monism; deism; theistic arguments; summary of revelation in nature; the Holy Scriptures; characteristics; inspiration; the canon of Scripture. Two hours a week. In 1908-1909, Acting Professor Sheldon.

Homiletics.—4. The conduct of public worship: the grounds of worship; the difference between preaching and worship; the enrichment of public worship by the minister, congregation, and choir; the value of the psalms and of the prayers of the Bible in public worship; congregational singing; the pastoral prayer. Two hours a week. Professor English.

Elocution.—4. Vocal expression, continued from the Junior year; rhythm and melody of speech. One hour a week. Professor Curry.

WINTER TERM

Church History.—5. The German and Swiss Reformation. The organization of the papacy; general characteristics of the Sixteenth Century; Italian and German Humanism; the forerunners of the Reformation in Italy and Germany; Martin Luther; the propagation of Protestantism; the controversies of the Reformers with Rome and among themselves; Lutheran theology; the Reformation settlement; analysis of the "Book of Concord." Research work, reports, and essays. Three hours a week. Professor Horr.

Theology.—2. God; His nature; attributes; the divine Unity; the Trinity; the Father; the Son; the Holy Spirit; relation of the persons of the Trinity; historic errors; expla-

nation of Trinitarian facts; God and creation; the world; angels; evil angels. Essays. Four hours a week. In 1908-1909, two hours a week, Acting Professor Sheldon.

Elocution.—5. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

SPRING TERM

Church History.—9. The French and Dutch Reformation. The teaching of Lefèvre and the work of Calvin to the Edict of Nantes; the relations of France to the papacy; the school of Saumur; the Port Royalists; the conflict of Holland with Spain, and the Synod of Dort. Three hours a week. Professor Horr.

Theology.—3. God and preservation; immanence and transcendence; God and government; Providence; miracles; prayer; man; nature of man; moral law; moral freedom; the fall; penalties; the person of Christ; the incarnation. Essays. Four hours a week. In 1908-1909, two hours a week, Acting Professor Sheldon.

Elocution.—6. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

The Senior Year

AUTUMN TERM

Theology.—4. The atonement; election; effectual calling; regeneration; repentance; faith; union of the believer with Christ; justification; adoption. Essays. Three hours a week. In 1908-1909, Acting Professor Sheldon.

Homiletics.—5. Pastoral Theology. The nature and use-

fulness of the Christian pastorate; the opening of the pastorate; pastoral visiting; the conduct of the mid-week meeting; the oversight of the Sunday school; the pastor as teacher; public preaching by the students in the chapel; written sermons for private criticism by the professor; examination of sermons and outlines by the students and the professor. Three hours a week. Professor English.

Elocution. —7. Extemporaneous speaking; gesticulation and other forms of oratorical pantomime; advanced vocal expression. Class work two hours a week, besides additional work with each member of the class upon individual needs. Professor Curry.

WINTER TERM

Theology. —5. Sanctification; perseverance of the saints; baptism of John; Christian baptism; the Lord's Supper; the Church and its polity; death; the intermediate state; advent; resurrection; Judgment; the final state. Essays. Three hours a week. In 1908-1909, Acting Professor Sheldon.

Homiletics. —6. Pastoral Theology, continued. The relation of the pastor to the nurture of the spiritual life in children and youth; the psychology of religion; the organization of the church for work; young people, their organization and work; public preaching by the students in the Chapel; written sermons for private criticism by the professor; examination of sermons and outlines by the students and the professor. Three hours a week. Professor English.

Elocution. —8. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the autumn term. Professor Curry.

SPRING TERM

Homiletics.—7. Pastoral Theology continued. Proportionate and systematic beneficence; the corporate life of the church; the pastor and missions; pastoral success; pastoral qualifications; pastoral perils; the administration of the ordinances; the conduct of public services by the students in the chapel. Two hours a week. Professor English.

Elocution.—9. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the autumn term. Professor Curry.

Senior Theses

Each member of the Senior class, as a condition of graduation, is required to prepare a thesis from 2,500 to 5,000 words in length and to present it not later than the 31st of March.

A list of topics is announced in the catalogue each year, from which the members of the Middle class will select two, designating them as first and second choice respectively, and report them with their elective studies the second Thursday in May. Topics will be assigned by the Faculty before the Anniversary.

The class of 1910 will select topics from the following list:

1. The Religion of the Canaanites at the Period of the Exodus.
2. The Conceptions of God's Justice and His Mercy as outlined by Old Testament Prophets.
3. The Hebrew System of Land Tenure.
4. The Missionary Teaching of the Prophets.
5. Gnosticism in the New Testament.
6. Paul's View of Law.
7. The Kingdom of God in the New Testament.

8. Jesus and Pharisaism.
9. The Montanist Protest against Catholicism.
10. Probable Elements of an Oriental Type of Christianity.
11. The Influence of Calvinism upon English Christianity.
12. The Social Effect of Missions in the Far East.
13. The Psychology of Conversion.
14. The Elements of Truth and Error in Mysticism.
15. The Process of Revelation in the Light of Reason and History.
16. The Apologetic Worth of the Character of Christ as depicted in the Gospels.
17. A Review of Rauschenbusch's "Christianity and the Social Crisis."
18. The Emmanuel Church Movement.
19. The Minister in his Relation to the Modern Sunday School Problem.
20. A Review of Chadwick's "The Pastoral Theology of St. Paul."

Elective Studies

Most of the elective studies are open to more than one class. These are arranged in three groups, according to the term in which they are given.

No elective course will be given to fewer than four students, except at the option of the professor.

On the second Thursday in December, and the last Thursday in February, all students are required to report in writing their election of studies for the next term. On the second Thursday in May, members of the Junior and Middle classes make a similar report of election of studies for the Autumn term of the next year, and members of the Middle class select topics for Senior theses. Students desiring to attend courses, additional to those upon which they are to be examined, should

make application in writing on the above mentioned days. Changes in the studies elected may be made only by special permission of the Faculty, and this is also to be requested in writing.

AUTUMN TERM

Old Testament

9a. 1909. Rapid interpretation of Hebrew Old Testament, —Genesis 9-50, Jonah, Ruth, Esther, at sight in class; selections from the first nine Minor Prophets assigned for private reading and required for the examination.

9. 1910. Rapid interpretation of Hebrew Old Testament, —I and II Samuel, I Kings at sight in class; Isaiah 40-66 assigned for private reading and required for the examination. Each two hours a week. Open to all students prepared in Hebrew. Professor Brown.

10a. 1909. Exegesis of Jeremiah.

10. 1910. Exegesis of Ezekiel. Each two hours a week. Open to students who have taken O.T. course 6 or its equivalent. Professor Brown.

11a. 1909. Exegesis of selections from Hebrew poetry with study of poetical structure.

11. 1910. Exegesis of selected Psalms with reference to their theological content. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

12a. 1909. Elements of Assyrian. Reading of historical texts.

12. 1910. Elements of Arabic. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

New Testament

11. 1909. The Book of Revelation. A study of the contents of the book, and of the questions of introduction which

concern it, especially a careful consideration of recent theories. Professor Anderson.

11a. 1910. The Epistle to the Ephesians. An exegetical course. Professor Donovan. Each two hours a week. Open to all students who have taken N. T. course 8.

12. 1909. The Life of Paul, including a thorough discussion of the critical questions involved. Professor Donovan.

12a. 1910. What Jesus said about Himself. A study in Biblical Theology. Professor Anderson. Each two hours a week. Open to all members of the Middle and Senior classes. Candidates for B. D. electing these courses will be required to read some extra N. T. Greek, unless they take other Greek studies at the same time.

Church History

7. Comparative Religion. The philosophy of religion, and a detailed study of the Babylonian and Egyptian religions, Confucianism, Hinduism, Buddhism, and Islam, compared with Judaism and Christianity. Essays and research work on the basis of the Sacred Books of the East. Two hours a week. Open to the Middle and Senior classes. Professor Horr.

11. The English Reformation. The antecedents of the Reformation in England; John Wycliffe; the Oxford Reformers; the policy of Wolsey; the legal and doctrinal break with Rome; the Protestant ascendancy; the Romanist reaction; the Puritan Movement: the rise of Puritanism and Independency; the contest to determine the seat of sovereignty in church and state; the settlement of New England; the religious phases of the Commonwealth; the triumph of Episcopacy; the Colonial churches. Three hours a week. Open to the Senior class. Professor Horr.

Homiletics

8a. 1909. The pastor in his relation to social welfare; the social movement of our time; incentives to a social ministry; the church and the family; the ministry and divorce; the church and the school; human weal and property; the scope of the pastor's ministry concerning industrial conditions.

8. 1910. Expository preaching. Instruction in the qualities and the value of expository preaching, and in the equipment of the expository preacher; examination by the students of the expository sermons of effective preachers; outlines of expository sermons by the students studied in the class. Each two hours a week. Open to Middle and Senior classes. Professor English.

WINTER TERM

Old Testament

13a. 1909. Rapid reading of Hebrew Old Testament,—Deuteronomy and Joshua at sight in class; Jeremiah 25-52 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Brown.

13. 1910. Rapid reading of Hebrew Old Testament,—Exodus 25-40 and Numbers at sight in class; Ezekiel 1-24 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Donovan.

14a. 1909. Exegesis of Nahum, Habakkuk and Zephaniah.

14. 1910. Exegesis of Jeremiah, continued. Each two hours a week. Open to students who have taken O. T. course 6. Professor Brown.

15a. 1909. Interpretation of Amos and Hosea, with special reference to the theological ideas contained in these books.

15. 1910. Interpretation of Zechariah with special refer-

ence to the theological ideas contained in the book. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

16a. 1909. Outline of Hebrew History. Two hours a week. Open to all students. Professor Donovan.

16. 1910. Messianic Prophecy (Seminar course). Two hours a week. Open to Middle and Senior classes. Professor Brown.

17a. 1909. Elements of Aramaic: study of the Biblical Aramaic and of selections from the Targums.

17. 1910. Elements of Syriac. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

New Testament

13a. 1909. The Life of Christ.

13. 1910. What Jesus said about God. A study in Biblical Theology. Each two hours a week. Open to all members of the Middle and Senior classes on conditions similar to those attached to N. T. electives 12 and 12a. Professor Anderson.

14a. 1909. The History of the Formation of the New Testament Canon. Open to all members of the Middle and Senior classes.

14. 1910. The Textual Criticism of the New Testament. Open to all students who have taken N. T. course 8. Each two hours a week. Professor Donovan.

15a. 1909. Jude and II Peter. A study in New Testament Introduction on the basis of a careful exegesis of the Epistles.

15. 1910. The Epistle of James. An exegetical course. Each two hours a week. Open to all students who have taken N. T. course 8. Professor Anderson.

15b. 1909. The First Epistle to the Corinthians. Two hours a week. Open to the Middle and Senior classes. Professor Donovan.

Church History

12. Evangelical Christianity in the Eighteenth Century. The Wesleyan revival; the Evangelical and High Church parties; the great awakening in New England; George Whitefield; the theology of Jonathan Edwards; the Arminian influence; the English Nonconformists: the struggle for religious liberty from the Savoy Conference; changes in the theological attitude of the various branches of the Nonconformists down to the repeal of the Test and Corporation Acts in 1828. Three hours a week. Open to the Senior class. Professor Horr.

8. Christianity in the Far East. The theory and science of modern missions, and the recent emphasis; pioneering in the Orient; periods of progress; present Asiatic politics, and their relation to missions; geographical and historical missionary survey, mainly of the countries occupied by the American Baptist Missionary Union, with a consideration of problems of growth and administration. Lectures and special reports. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

9. 1909. Methods and Problems of Social Christianity. The modern church and its attitude to society; recent attempts at social betterment by various agencies; investigation of rural conditions, and the problem of the church; the incoming foreigner, and attempts to evangelize and educate him; statistical research. Lectures, discussions, and research. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

9a. 1910. Social History of Christianity. Introductory

lectures on the influence of Christianity upon the family and society in ancient and mediæval times; the social side of the Reformation and modern religious awakenings; the eighteenth century, and the approach to nineteenth-century humanitarianism. Historical investigation of the beginnings of modern social problems. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

Homiletics

9a. 1909. Modern English and Scotch Ministers: their lives, personalities, characters, pastoral methods, and preaching; study of their biographies; lectures by the professor and inquiry by the students. Each two hours a week. Open to Middle and Senior classes. Professor English.

9. 1910. The Social Teaching of Amos: its content and expression in their bearing upon the modern ministry; the personal qualities of Amos, in their homiletic value to-day, as indicated by the substance and the form of his preaching. Each two hours a week. Open to Middle and Senior classes. Professor English.

Applied Christianity

1909. Sunday School Pedagogy. Two hours a week, first half term. Open to Middle and Senior classes. Mr. Bailey.

1909. The Pastor and the Music of the Church. Two hours a week, second half term. Open to Middle and Senior classes. Mr. Comey.

SPRING TERM

Old Testament

18a. 1909. Rapid reading of Hebrew Old Testament, — Leviticus and Judges at sight in class; Haggai, Zechariah,

Malachi, and Daniel, assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. course 6. Professor Brown.

18. 1910. Rapid reading of Hebrew Old Testament, — I and II Chronicles, at sight in class; Ezekiel 25-48 assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

19a. 1909. Exegesis of Isaiah (earlier chapters).

19. 1910. Exegesis of Isaiah 40-66. Each four hours a week. Open to students who have taken O. T. course 6. Professor Brown.

20a. 1909. Hebrew Institutions: An investigation of the history and significance of some of the most important social and religious observances of the Hebrews. Two hours a week. Open to students who have passed in course 16a, or whose election has the special approval of the instructor. Professor Donovan.

20. 1910. Messianic Prophecy, continued. Two hours a week. Open to students who have passed in course 16. Professor Brown.

New Testament

16a. 1909. The Life of Christ, continued. Open to all members of the Middle and Senior classes on the same conditions as N. T. elective 13a. Four hours a week. Professor Anderson.

16. 1910. The Epistle to the Ephesians. Open only to members of the Middle and Senior classes, who do not elect Greek studies. Two hours a week. Professor Donovan.

17a and 17. 1909, 1910. Rapid Reading of the Greek New Testament: the Acts and selections from the Epistles at sight in class; portions of the New Testament not previously read,

assigned for private reading and included in the examination. Two hours a week. Open to Middle and Senior Classes. Professor Donovan.

18a and 18. 1909, 1910. The Epistle to the Romans. Four hours a week. Open to members of the Middle and Senior classes, who are prepared in Greek. Professor Anderson.

19. 1910. The Epistle to the Hebrews. Interpretation of the epistle, including a thorough study of the ideas of Priesthood, Sacrifice, Covenant and Atonement. Open to members of the Middle and Senior classes who have taken N. T. course 8. Four hours a week. Professor Anderson.

Church History

13. Christianity in the Nineteenth Century. The New England theology as developed and modified; the expansion of religious interests and activities at the beginning of the century; the Humanitarian impulse; the Tractarian movement in England; the revival of 1857 in the United States; the reactions of the Christian life and the Civil War; the dominant theology, the accepted science, historical criticism, social theories, the "New Theology," and present conditions and outlook. Three hours a week. Open to the Senior class. Professor Horr.

10. 1909. Social Aspects of Christian Missions. The emphasis of the age; literature of the subject; its scope; social conditions among pagan civilizations, and among savages; Christian reforms and social methods; statistical studies. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

10a. 1910. Social Christianity in the Nineteenth Century. Historical investigation of the family, charity, poverty and wealth, capital and labor, immigration, the social side of home and foreign missions; the attitude of the church towards all

of these. Lectures and research. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

14. History and Present Problems of American Baptists. The planting of the Baptist faith in New England; growth, organization, and missionary undertakings; the Philadelphia type; home missions in the South and West; division and reunion; present problems of organization, federation, missionary and social endeavor. Three hours a week; second half term. Open to the Senior class. Professor Rowe.

Homiletics

10a. 1909. Modern American Ministers: their lives, personalities, characters, pastoral methods and preaching. Study of their biographies. Lectures by the professor and inquiry by the students.

10. 1910. The pastor's evangelistic equipment and methods; the evangelistic feature of the modern pastorate; the Sunday evening service; the character of the preaching service; the materials, the form, and the delivery of the evangelistic message; the conduct of the after-meeting, and of the inquiry meeting; personal evangelism; examination by the students of works on evangelism, of the preaching, and the biographies of evangelistic pastors. Each two hours a week. Open to Middle and Senior classes. Professor English.

11a. 1909. The Addresses of Jesus, Peter, and Paul; their contents as material for present-day preaching; the qualities of their expression in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry.

11. 1910. The conversations of Jesus; analysis of their teaching and expression in their relation to the modern ministry; their value as examples of the minister's dealing with

individuals and small groups of persons. Each two hours a week. Open to Middle and Senior classes. Professor English.

Applied Christianity

1909. Socialism and Social Legislation. Two hours a week. Open to Middle and Senior classes. Professor Baldwin.

Graduate Courses

Old Testament.—Graduate students in the Old Testament department have the opportunity to pursue the study of Hebrew and cognate languages and of Old Testament Literature and History further than was practicable for them as undergraduates. They may take such of the elective courses as are suitable to them, and special opportunities will be provided, varied to suit the needs of each graduate. At the beginning of the school year, the men will be expected to select a principal topic, and by Jan. 15th a narrower topic for their thesis, and upon the thesis the emphasis will be laid by the professor, each student being expected to make a contribution to knowledge upon his subject.

New Testament.—Graduate students in the New Testament department are urged to follow their own bent, and select the topic for graduate or degree work in which they are most interested, provided the topic is of sufficient breadth to furnish an adequate field of investigation. Professor Anderson will give one or more hours a week to each graduate student for personal direction and discussion of the subject. The following topics are merely suggested; any other suitable subject may be chosen.

1. The exegesis of a selected book or books of the New Testament. Courses are provided in exegesis of discourses

of Christ, Romans, First Corinthians, Ephesians, James, Hebrews, Revelation in 1909-1910.

2. Biblical Theology. The teachings of Jesus or of Paul as a whole, or any of their major lines. Courses are provided on the Sermon on the Mount, Jesus' teaching about God, and Paul's soteriology in Romans.

3. Higher Criticism. The synoptic problem; the Johannine question; the Luke-Acts question; the kingdom of God; the Messiahship of Jesus; the Virgin birth; the resurrection; the miracles of Jesus; introduction to any separate gospel or epistle. Courses are provided on the synoptic problem; the general introduction to the Gospels and the Epistles; special study of the introduction to Revelation; and the critical questions connected with the life of Paul.

4. History. The history of the early Church till Paul's first missionary journey; the history of the Church from the death of Paul till the death of John; the history of New Testament criticism. Courses are provided on the life of Paul.

5. Reviews of the most recent and important critical works.

The specialty of next year is the New Testament Biblical Theology, courses as above under 2.

Church History.—A special opportunity is offered to graduate students in the Department of History in Seminar Course 15.

The special purpose of this course is (1) to give to qualified students an opportunity to become acquainted directly with the materials for the making of history in a special period; (2) to secure actual practice in the methods of historical research, and the collating of material; (3) to collect material for actual use by the department. Special topics will be assigned for investigation, to be carried on under the personal direction of the professors of the department. One hour a week throughout the year. Professors Horr and Rowe. The Mid-

dle and Senior Courses in History are also open to graduate students.

Homiletics.—In the department of Homiletics the two following courses are offered:

12. Modern English and American ministers, including a study of (1) *their biographies*, with a view of gaining a knowledge of their personalities, characters, scope and methods of work, and success; (2) *their sermons*, for the purpose of discovering their effectiveness in materials, analysis, and expression.

13. Social Aspects of Christianity, including a study of (1) the literature of the subject, and (2) the social message of the modern ministry.

Special Reading

Students who wish to read portions of the Apostolic or Christian Fathers with a professor are given the opportunity.

One of the professors will read German once or twice a week with such students as desire it, making use of some treatise on Theology, the History of Doctrine, or Exegesis.

Course for Pastors

Pastors of churches in the vicinity of the Institution are admitted to study in the regular course on the following conditions: 1. That the Faculty approve their maintaining this two-fold relation. 2. That they attend in any term not less than nine hours a week of recitations and lectures, and not more than twelve. 3. That they pursue the prescribed studies of the course as nearly as possible in the order laid down in the catalogue, taking elective studies only when prescribed studies to the amount of twelve hours a week are not open to them. Those who complete these prescribed studies may receive a certificate to that effect, if they so desire; or they

may remain another year and, on accomplishing the full requirements of the regular course, receive a certificate of graduation. In the latter case, preparation of a thesis may be deferred until the last year.

Resident Graduates

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as Resident Graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may pursue independent study and research, under the direction of the Faculty. They will be required to attend at least six lectures a week.

Fellowships

The Institution offers one or more Fellowships in every year.

They may be available for two years, and are offered under conditions which may be learned from the President.

Their purpose is to give men of special ability in scholarship or in preaching, or in both, an opportunity to pursue further study and research under the direction of the Faculty. They are open to men who have graduated from the regular course of The Newton Theological Institution, or to graduates of any other theological seminary which maintains similar entrance requirements and similar courses of study for graduation. Applications should be submitted to the President before March 15th.

Degrees

The degrees of Bachelor of Divinity (B. D.) and Master of Sacred Theology (S. T. M.) are offered by The Newton Theological Institution under these conditions:

The degree of B. D. is conferred by the Trustees upon the recommendation of the Faculty for:

(1) Undergraduate Study. Any student of the Institution who has satisfactorily completed the course (including Hebrew and Greek) shall be considered to have met the requirements.

(2) Graduate Study. A student who has studied not less than three years in any approved theological institution may receive the degree after a half-year of resident graduate study, and graduates of this Institution may receive the degree after a year of non-resident study to the satisfaction of the instructor in whose department the candidate is studying.

A resident graduate is required to attend at least six lectures a week.

The fee for the diploma will be five dollars, to be paid before Commencement. Degrees will not be conferred *in absentia*, except by special vote of the Faculty.

The degree of Master of Theology is conferred by the Trustees, upon the recommendation of the Faculty, upon:

(1) Bachelors of Divinity who shall spend not less than a year of resident study at this Institution. The candidate is required to attend at least six lectures a week and to prepare a thesis. He shall specialize in the department in which his thesis is chosen, and shall report to the professor in charge as often as required. The thesis topic shall be selected not later than November 1, and the thesis shall be of not less than six thousand or more than ten thousand words. The candidate shall defend it before the Faculty or a committee of it on some day prior to the 10th of May. He shall also be examined on the literature of the thesis. He will be expected to devote his time chiefly to reading and original research.

The thesis must be typewritten and left in possession of

the Library. The fee for the diploma will be ten dollars, to be paid before Commencement. The degree will not be conferred *in absentia* except by the special vote of the Faculty.

(2) Upon Bachelors of Divinity who shall spend at least half a year of study at this Institution—attending not less than six lectures a week—with a year of non-resident study, or upon Bachelors of Divinity of this Institution who shall devote two years to non-resident study. The direction of the candidate's studies shall be in the charge of a professor to whom he shall make a report at least once a month. The candidate shall specialize in the department in which his thesis is chosen, and the conditions attached to the thesis, and to the conferring of the degree, shall be the same as for resident candidates.

Recitations and Examinations

Recitations and lectures begin on Tuesday morning of each week, and continue through Saturday morning.

Examinations of the several classes are held at the close of each term, and at such other times as the professors appoint. For some of the classes the June examinations are conducted publicly, in the presence of the Examining Committee. The members of this Committee are also expected to visit the class-rooms of the Institution at times of their own choosing.

Students conditioned on the entrance examination may be re-examined the sixth Saturday of the Autumn term, or in connection with the December examinations, as the examiner may appoint, and they must cancel their conditions by the third Saturday in May of the same Seminary year. Students found deficient in the December examinations must be re-examined the sixth Saturday of the Winter term. Students found deficient in the March examinations must be re-exam-

ined the third Saturday in May. Students found deficient in the June examinations must be re-examined the first Saturday of the succeeding Autumn term.

Lectures

In the course of the year there are many opportunities for the students to hear prominent public speakers in various lines of activity. Some of these come to Newton from a distance for the express purpose of addressing the student body; others are drafted into service from the numerous conferences and conventions of Boston; many missionaries on furlough throw new light on obscure phases of Christian expansion. Many of the most eminent Christian men of the different denominations are thus brought into contact with the students, and bring to them the ripe products of experience in successful enterprises of the church.

Lectures and addresses in the neighboring city supplement the lectures on the hill. Numerous lecture courses are in process throughout the long season. As an example of these there are given a few of the names of prominent persons who gave lectures or addresses during November, 1908:

Prof. T. N. Carver, Prof. C. H. Toy, Prof. Brander Matthews, Edward Howard Griggs, Rev. George A. Gordon, Prof. Josiah Royce, Jacob Riis, Charles Zueblin, Guglielmo Ferrero, Dwight L. Elmendorf, Prof. Walter Rauschenbusch, Prof. Shailer Mathews, Rev. Washington Gladden.

Boston has a unique lecture foundation in the Lowell Institute. In 1839 a bequest of \$250,000 made possible the bringing together in a lecture season several hundred of the ablest men from this and foreign lands to speak on subjects of scholarly and popular interest, and in the sixty years that have elapsed more than sixty-three hundred lectures have been delivered absolutely free of charge to the people of Boston

and vicinity. Oliver Wendell Holmes said regarding it, "When you have said every enthusiastic thing you may, you will not have half filled the measure of its importance to Boston — New England — the country at large."

Weekly Convocation

Beginning with 1909, the third Recitation period of Tuesday in every week is to be taken for addresses or conferences in the chapel, growing out of current events, tendencies in religious education, or the religious and social needs of the students. The meetings will be led by the President, the professors, and other speakers appointed by the Faculty.

The Library

The Library contains approximately thirty thousand volumes, selected with special reference to the wants of theological students, and its resources are constantly increasing by special donations and by purchase. About eighty American and European magazines and reviews are regularly received.

The Hartshorn Memorial reading-room is supplied with a large and increasing collection of permanent reference books, — encyclopedias, atlases, lexicons, dictionaries, Biblical texts and commentaries, and other works in common use. From time to time, also, special collections of books are temporarily transferred from the stacks to this reading-room, for the use of the students in connection with the different classes. The current numbers of the monthly and quarterly reviews are kept in this room.

The equipment of the Library is in every way unusually complete for purposes of study, reference, or original research.

The students' newspaper reading-room is supplied with a large collection of daily papers, and weekly and monthly periodicals.

The Library is open for the use of students as follows: the Hartshorn reading-room, from Monday to Friday, nine A. M. to five P. M., and seven to ten P. M. On Saturday, from nine A. M. to twelve M., and two to five P. M.

The stack-room is open from Monday to Friday, eleven A. M. to four P. M. On Saturdays, from nine A. M. to twelve M.

The students' reading-room is open daily, from seven A. M. to ten P. M.

Religious Services

A service twenty minutes in length, which all the students are expected to attend, is held in the Chapel each working day. The service is in charge of one of the professors, and is varied in character according to the judgment of the leader. In addition to prayer by the leader, and singing by all those present, the exercises include, at different times, responsive readings from the Psalms, singing by a choir, and voluntary prayer and remarks by students or professors.

On Thursday morning, an appointed student conducts a full service, such as is usual in public worship, and preaches a sermon. An hour or more is allowed for this service. The sermon is the subject of criticism on the following day in the department of Homiletics.

Missionary Interests

Newton has always fostered a missionary spirit, and a large number of its alumni are now at work at home and in foreign lands. Missionary interests are cared for by the Volunteer Band, which numbers about ten men, and holds weekly meetings in its own quarters. At these meetings there is usually an opportunity to fraternize with missionaries who are at home on furlough. Addresses by those who know the work at first hand are frequently given to the student body.



THE HILLS LIBRARY

Among the regular courses are two offered by the Historical Department which have a direct bearing on missionary work. One is in Comparative Religion. Upon the basis of a thorough examination of the philosophy of religion the ethnic faiths are studied in detail in comparison with Judaism and Christianity. The second course is in the history of Christian missions. This is designed to set forth the history of Christian missions, especially in relation to our own denominational work, and to outline modern political and religious conditions in those countries which are the field of missionary labor.

Special provision is made for the training of young women who are planning for foreign missionary service, and are recommended by the Woman's Baptist Foreign Missionary Society. They are admitted to the regular classes of the Institution, and reside in the Hasseltine House, near the Seminary.

The work of Home Missions is also emphasized through talks by the professors, addresses by visitors, and lectures in the Historical Department. Men who are engaged in City, State, and National Home Missions are frequent speakers before the students. In December, 1907, and again in December, 1908, the State secretaries of all the New England States held a conference of two days at the Institution, in order by consultation with one another and with the professors to get a better understanding of their difficult work, and in order to acquaint the students with the evangelistic needs of New England and the best known methods of meeting them. It is probable that similar conferences will be held in December of each year.

Societies

There are two voluntary societies of the students, the Young Men's Christian Association and the Students' Association.

The Young Men's Christian Association continues the old

organization known as the Society of Missionary Inquiry, the change having been made in 1898, in order to affiliate the students of the Institution with the World's Student Christian Federation. The Association is a part of the Theological Section of the Inter-Collegiate Young Men's Christian Association. The missionary interest continues the controlling one, and the exercises at the meetings consist of papers from the students, addresses from men engaged in City, State, or Home Missions, and from returned foreign missionaries, who are frequently available, owing to the location in Boston of the American Baptist Missionary Union headquarters. Mr. Charles Raymond Chappell is president of the Association.

The students are also organized in a Students' Association, which has for its object the management of a boarding-club, and the care of other interests of the student community life. Its president is Mr. Harris Merrill Barbour.

The Student Volunteer organization holds weekly meetings in a room specially devoted to its uses in the Hills Library Building. It pursues regular courses of reading and study on special missionary topics and fields. Each class is represented by volunteers, and the ladies under the appointment of the Woman's Foreign Missionary Society, who are students of the Institution, share in the work of the organization. Its president is Mr. Harris Merrill Barbour.

Expenses

Students make their own arrangements for board.

Ample and very pleasant accommodations are furnished in Sturtevant Hall for the boarding club at \$4.00 a week. At the beginning of the term each student is expected to make an advance payment of \$20 on account of board. Washing is at the rate of 60 cents a dozen. A charge, which in recent years has been \$25 a year, is made for each student, to defray

the expense of heating and caring for his rooms. The charge for gas is \$4 a year for each room, and that for syllabi and notes issued by the professors in connection with the various studies is \$2.50 for each student. No charge is made for tuition, use of library, or room. A charge of \$1 a year is made to all students who desire to use the newspaper reading-room. The bookstore is managed by two students, who sell books, stationery, and many minor articles, at lowest prices. All damages to rooms or furniture will be charged to the students who occupy the rooms.

Scholarship Aid and Prizes

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$115 a year. Such students must maintain a rank of not less than seventy-five per cent. in scholarship, and must have the approval of the Faculty. *This aid is entirely distinct from the aid from the scholarship funds of the Institution.*

In recent years many students have voluntarily rendered service to the Institution, in the Library and other ways, in return for the money received from the scholarship funds. The Faculty encourage this disposition on the part of the students, but scholarships are also granted to students who prefer to give their time uninterruptedly to study and are successful in it.

The Trustees have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class, whose average standing in college in the Junior and Senior years has not been less than ninety per cent., which standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, provided the standing does not fall below ninety per cent.

Other students, whose average standing for the Junior Seminary year shall reach ninety per cent. or more, may be granted scholarships of \$90 annually for the Middle and Senior years, provided they maintain this minimum standing of the Junior year. The details of these and of all other forms of scholarship aid may be obtained on application to the President.

Scholarship Funds

(Interest only to be used in aid of students)

Luther G. Barrett (1905)	\$ 1,000
Charles S. Butler (1888)	1,000
H. Lincoln Chase (1885)	1,000
Irah Chase (1881)	1,000
John M. Chick (1902)	2,500
Gardner Colby (1884)	10,000
James W. Converse (1881)	1,000
Josiah W. Cook (1893)	1,000
Mr. and Mrs. Sewell Cram (1894)	785
Isaac Davis (1866)	1,000
George D. Edmands (1880)	1,000
Eustace C. Fitz (1881)	1,000
Harriet N. Flint (1899-1902)	45,168
Robert O. Fuller (1882)	1,000
Nancy Goodnow (1903)	2,000
Frances A. F. Gould (1882)	1,800
Mary H. Greene (1889)	1,000
Betsey Hamlin (1873)	1,000
Robert Harlow (1907)	2,000
Joseph C. Hartshorn (1881)	1,000
Harwood & Quincy (1882)	1,000
Elizabeth M. Hills (1877)	1,000

William Howe (1907)	1,500
Edward Judson (1880)	1,000
Chester W. Kingsley (1883)	1,000
James D. Knowles (1830)	2,280
J. Warren Merrill (1881)	1,000
Carrie T. Nickerson (1881)	1,000
Mary Noyes (1882)	1,670
E. D. Potter (1875)	300
James H. Read (1845)	3,190
Henry J. Ripley (1852)	1,000
Benjamin W. Roberts (1900)	1,000
Louisa Roberts (1900)	1,000
Samuel B. Swaim (1872)	1,000
Roger W. Swaim (1879)	1,000
Susan Tripp (1866)	1,226
Joseph H. Walker (1881)	1,000
Ann E. Waters (1871)	2,000
Rebecca W. Wheeler (1894)	1,571
Edward C. Wilson (1881)	1,000

Endowed Fellowships

In connection with graduate study two fellowships are granted yearly to enable young men of high scholarship and exceptional promise to pursue investigation in special lines under the direction of the Faculty. One of these is an endowment of \$10,000 made by Mr. J. Spencer Turner, of Brooklyn, N. Y., and is known as the J. Spencer Turner Fellowship.

Preaching and Other Outside Work

Students are allowed to preach during term time "*only under such regulations as shall be prescribed by the Faculty.*" Such services are confined mainly to the two higher classes,

and are arranged, in all cases, so as to avoid interference with the studies of the members of the Institution, and their attendance on the regular recitations and lectures of the classes to which they belong.

There are many small churches in the vicinity of Boston which are predisposed to secure the services of student preachers. The Faculty, in so far as they are able, will help students, who find it necessary to preach, to obtain the opportunity.

Commencement

The public addresses in Commencement week, 1908, were:
Baccalaureate Sermon by the Rev. O. P. Gifford, D.D., Brookline.

Symposium on the Church and the Labor Problem by Professor John M. English, D.D., the Rev. Benjamin D. Hahn, D.D., of Springfield, and the Rev. Daniel M. Evans, D.D., of Cambridge.

Addresses before the Alumni by the Rev. William F. Warren, D.D., LL.D., Ex-President of Boston University, and the Rev. Edwin C. Whittemore, D.D., of Waterville, Me.

At the Alumni dinner by R. B. Esten, President, Class of 1886, President N. E. Wood, George Bullen, Class of 1858, Herbert E. Thayer, Class of 1887, H. T. DeWolfe, Class of 1893, T. A. Hoben, Class of 1898.

To the Graduating Class by President Wood.

At the Trustees' dinner by the Rev. O. C. S. Wallace, D.D., LL.D., President Nathan E. Wood, D.D., the Rev. Alfred Owen, D.D., the Rev. William O. Stearns, Charles C. Barry, Esq., the Rev. James H. Spencer, and the Rev. John S. Lyon.



THE PRESIDENT'S HOUSE

Summer School

A Summer School was held at the Institution under the auspices of the Alumni from June 16 to June 26, 1908. Courses of five lectures each were given as follows: Professor Wood, The Person and Work of Christ; Professor English, Elements of an Effective Ministry; Professor Anderson, The Epistle to the Romans; Professor Horr, The Puritan Movement; Professor Donovan, Patriot Prophets of the Eighth Century; Professor Rowe, Social History of Christianity. Open air services for the cultivation of the spiritual life were held in the evening under the leadership of the Rev. F. S. Boody, the Rev. W. W. Bustard, the Rev. A. H. Gordon, the Rev. M. A. Levy, the Rev. A. F. Newcomb, the Rev. F. W. Padelford, the Rev. C. H. Spalding, D. D.; and these services were followed by lectures in the chapel of Colby Hall, delivered by the following gentlemen: the Rev. John L. Campbell, D. D., the Rev. W. H. P. Faunce, D. D., LL. D., the Rev. O. P. Gifford, D. D., the Rev. Geo. E. Horr, D. D., the Rev. A. T. Kempton, the Rev. John S. Lyon, the Rev. Henry C. Mabie, D. D., the Rev. Francis H. Rowley, D. D.

The number of students in attendance was forty-three, as follows:

Thomas Adams,	South Shaftesbury, Vt.
Sidney Aldrich,	South Windham, Vt.
John E. Berry,	North Troy, Vt.
John H. Bigger,	Drury
Oliva Brouillette,	Salem
E. C. Clarke,	South Newfane, Vt.
Hiram Conway,	Worcester
Henry A. Cornell,	Lowell
Reuben J. Davis,	Swansea
Thomas Davison,	East Charlotte, Vt.

Samuel C. Delagneau,	Worcester
J. H. Dennis,	Woburn
A. T. Dykeman,	West Roxbury
Frederic Emerson,	Jericho, Vt.
Matts Esselström,	Worcester
John A. Harding,	Franklin
Irad Hardy,	East Milton
Alfred E. Isaac,	Columbus, O.
Henry H. Jones,	Brockton
Arthur T. Kempton,	Lunenburg
Isaac LaFleur,	Lowell
J. H. LeRoy,	Montgomery Centre, Vt.
Gustave W. Lindström,	Brockton
George W. McCombe,	Newton Centre
Nathaniel McConaughy,	New York, N. Y.
H. S. McHale,	Mechanicsville, Vt.
J. K. Miller,	Chesham, N. H.
N. E. Nelson,	New Bedford
Charles A. Nutting,	Worcester
Frank Parker,	Wenham
Ferdinand A. Perron,	Fitchburg
Henry W. Pinkham,	Denver, Colo.
William Reid,	Rockland
William P. Richardson,	Newton, N. H.
Frank Sannella,	Monson
Thomas S. Sayer,	New Bedford
Walter B. Shumway,	Swampscott
Arthur St. James,	Fayville
Joseph Joy Theakston,	West Sutton
Charles W. Williams,	North Middleboro
George A. Williams,	Johnson, Vt.
John J. Williams,	Newport, Vt.
Newell A. Wood,	Essex Junction, Vt.

It is proposed to conduct a similar school from June 15 to June 25, 1909, under the direction of the Trustees. The fee for membership, including board and room, will be fifteen dollars.

Correspondence may be addressed to the Rev. Clifton D. Gray, Ph. D., Secretary of The Newton Summer School of Theology, 15 Windermere Road, Boston.

The Society of Alumni

PRESIDENT

Woodman Bradbury, Class of 1891

VICE-PRESIDENT

Fred M. Preble, Class of 1884

CLERK

Winfred N. Donovan, Class of 1898

TREASURER

Edmund F. Merriam, Class of 1879

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Fred M. Preble, Class of 1884

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William H. Spencer, Class of 1869

Richard O. Sherwood, Class of 1886

ORATOR

Henry M. Thompson, Class of 1881

ALTERNATE

Shailer Mathews, Class of 1887

NECROLOGIST

Millard F. Johnson, Class of 1879

COMMITTEE ON NOMINATIONS

William H. Spencer, Class of 1869

John R. Gow, Class of 1882

Frederic S. Boody, Class of 1899

COMMITTEE ON ENTERTAINMENT

Richard O. Sherwood, Class of 1886

William B. Whitney, Class of 1900

Augustus E. Scoville, Class of 1887

The Society of Alumni holds an annual "Mid-Year Reunion and Banquet," in Boston. At this meeting on Dec. 8, 1908, the speakers were: G. E. Horr, Class of 1879, Newton Centre; D. G. Lyon, Cambridge; H. H. Kendall, Newton Centre; R. S. McArthur, New York, N. Y.; R. G. Seymour, Philadelphia; W. B. Shumway, Class of 1894, Swampscott; A. W. Cleaves, Class of 1901, Newburyport.

Necrology

- 1878 James Nash Studley, d. Jan. 6, 1908, aged 63
- 1867 Francis Tomlinson Hazlewood, d. Jan. 22, 1908, aged 68
- 1853 Charles Rich Pattison, d. Feb. 1, 1908, aged 83
- 1868 George Warren Gile, d. Mar. 1, 1908, aged 67
- 1873 George Churchill, d. Mar. 14, 1908, aged 66
- 1862 Amos Harris, d. April 25, 1908, aged 77
- 1863 Harris Smith Inman, d. May 7, 1908, aged 72
- 1884 Benoni Francis Kellogg, d. May 15, 1908, aged 52
- 1870 Arnold Rhodes Medbury, d. May 19, 1908, aged 70
- 1877 George Edward Tufts, d. May 29, 1908, aged 61
- 1872 George Edmands Merrill, d. June 11, 1908, aged 61
- 1877 Albert George Upham, d. July 20, 1908, aged 57
- 1890 Charles Hovey Brown, d. July 23, 1908, aged 50
- 1879 Ah Brah, d. Sept 3, 1908, aged 58
- 1874 Norman Bayard Wilson, d. Dec. 1, 1908, aged 67

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THE INSTITUTION BULLETIN

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THE INSTITUTION BULLETIN

VOLUME I.

NO. 2

The Newton
Theological
Institution

Founded 1825

Incorporated 1826

Courses in Applied Christianity

NEWTON CENTRE, MASSACHUSETTS
FEBRUARY, 1909

Entered as second-class matter December 22, 1908,
at the post-office at Boston, Mass., under the
Act of July 16, 1894.

The
Newton Theological Institution

COURSES IN APPLIED
CHRISTIANITY

Newton Centre, Massachusetts
February, 1909

Courses in Applied Christianity

Introduction

The Newton Theological Institution in this Bulletin presents a report of the special features which are most noteworthy in the recent growth of the seminary and the enlargement of its activities, particularly in the department of Applied Christianity. It is assumed that alumni and friends are familiar with the courses that have been offered regularly in the past, and with the general work of the Institution. The following pages are designed to give added information to those who are not in constant touch with its daily progress. Plans are maturing for still larger usefulness, but, as in the annual catalogue, the Faculty presents here only the actual operations, not the prospective undertakings of the seminary.

A New Administration

With the election of Professor George E. Horr, D. D., to the presidency of the Institution on July 9, 1908, the trustees of Newton placed their seal of approval upon the successful and varied ministry of a widely known and highly esteemed Christian man. As pastor, as editor, and as seminary professor, Dr. Horr continually increased his usefulness, and now as President of Newton he has an opportunity to do a work for New England and for the country at large that Newton alumni and friends may feel assured will not be neglected.

President Horr is a native of Boston. His preparation for college was made at the high school in Newark, New Jersey. He was graduated from Brown University in the class of 1876; spent a year at Union Theological Seminary in New York city, and completed his theological course in the Newton Theological Institution with the class of 1879. His ordination followed at Tarrytown, New York, December 2, 1879, and a busy ministry of more than four years proved rich in experience. In April, 1884, Dr. Horr accepted a call to the First Baptist Church, Charlestown, then one of the leading churches of Boston, and remained in that position until he resigned to assume the control and editorship of the *Watchman*, New England's long established Baptist journal.

Dr. Horr's editorial work began while he was at Tarrytown, for besides his pastoral duties he wrote regularly for *The Christian at Work* of New York. During his seven years' residence at Charlestown also he was associate editor of the *Watchman* with Dr. J. W. Olmstead. It is well known that under the direction of Dr. Horr the *Watchman* assumed an enviable place in the ranks of religious journals. His historical scholarship was of great value in the discussion of current questions, and undoubtedly led to his election to a chair at Newton in 1904 as Professor of the History of Modern Christianity. In 1906, through a reorganization of the historical department, he became Professor of Church History, and that chair he continues to hold with the presidency.

Dr. Horr's literary work has not been confined to the newspapers. He wrote the larger part of the American section of Armitage's *History of the Baptists*; a volume of biblical selections under the title, *Hid in the Heart*; four essays on The Christian Consciousness, Christian Science, Ethical versus Forensic Conceptions of the Atonement, and Christ and the Gospels; and numerous lectures, sermons, and addresses.

In recent years he has contributed to American religious journals an interpretation of the Bible Union Sunday School Lessons. Two volumes have been published, one on the Old Testament under the title, *The Training of the Chosen People*, and the other on the New Testament called *The Great Ministry*.

In many lines of public activity President Horr has rendered useful service. While a resident of Brookline he was one of the members of the school board; he has been a frequent participant in the sessions of the Peace and Indian Conferences at Lake Mohonk; for many years he was a trustee of the Newton Theological Institution and secretary of the board; and is now a member of the Board of Fellows of Brown University, a trustee of Wellesley College, of Shaw University, and of Worcester Academy, a director of the Boston Baptist City Mission Society, president of the Backus Historical Society, and a vice-president of the New England Baptist Library Association. He has been an acceptable preacher at Harvard University and Vassar College, and is in constant demand for public addresses. He was a member in college of the Delta Upsilon fraternity. He is at present a member of the University, City, and Twentieth Century Clubs of Boston, of The Neighbors' Club of Newton Centre, and of the Newton Golf Club.

The *Watchman*, commenting upon his election to the presidency at Newton, said of him: "In all his official positions Dr. Horr has been a recognized leader in the conduct of the affairs with which he has been connected. The solidity of his judgment, the clearness of his insight, the far-reaching range of his vision, his administrative abilities, have commended him to the confidence of his associates, who have spontaneously placed him at the front of their enterprises. . . . It may be said that his election as president of Newton is but

the first step in a series of developments and enlargements which will place the Institution in the foremost rank of the divinity schools of America."

Special Additions to the Faculty

To make the courses in Applied Christianity more comprehensive several men have been added to the Faculty during the current year. For the information of friends and alumni of the Institution, a brief sketch of each is offered:

Elwood Worcester, Ph. D., D. D.

Dr. Worcester has become known throughout the country as the founder of the "Emmanuel Movement." In conjunction with his colleague in Emmanuel Church, he introduced the practice of scientific healing through psychotherapy, working coöperatively with eminent medical specialists of Boston. So great has been his success that the movement has quite outgrown its original church and city.

Dr. Worcester is a native of Ohio, but of New England ancestry; he was educated at Columbia University and Leipzig; and received his clerical training in the General Theological Seminary, New York city. After a ministerial settlement in Brooklyn, he went to Lehigh University, where he was chaplain and Professor of Philosophy and Psychology from 1890 to 1896. Following this period he was for eight years rector of St. Stephen's Church in Philadelphia, from which he came to the Emmanuel Church, Boston.

In 1901 Dr. Worcester published *The Book of Genesis in the Light of Modern Knowledge*, and recently in collaboration *Religion and Medicine*.

Foy Spencer Baldwin, Ph. D.

Professor Baldwin was born in Michigan, and educated at Boston University and at Munich, Germany. From the University of Munich he holds the degree of Doctor of Political Science. His career has been that of an educator and a journalist. He served apprenticeship in the former in St. Luke's School, Philadelphia, and in the Norwich (Conn.) Free Academy; in journalism he served upon the editorial staff of the *Vermont Watchman*.

In 1895 Dr. Baldwin became Professor of Economics in Boston University. During much of the time he has been an editorial writer on the staff of the Boston Transcript, and an instructor in Simmons College. At present he is in charge of investigations that are being made by the Massachusetts Commission on Old Age Pensions, and is official adviser of the committees of the Massachusetts legislature on labor matters.

Albert Edward Bailey, A. B.

Mr. Bailey is a native of Massachusetts. He was graduated from Worcester Academy and from Harvard College with very high honors, and has been conspicuously successful as an educator in some of the best schools of New England. From 1894 to 1900 he was instructor in the classics and master in English in Worcester Academy; in 1900 he became owner and head master of the long established Allen School for boys in West Newton, Massachusetts. He gave up the work of secondary education in 1907, and since then has occupied himself in lecturing and in travel.

Mr. Bailey has made a specialty of Sunday School Pedagogy, and has been conspicuously successful in rehabilitating Sunday Schools and in preparing acceptable courses of study and outline maps in connection therewith, and has brought to

his class in Newton the best pedagogical methods of the present day and a contagious enthusiasm for the progress of religious education.

John Davis Driggs Comey.

Mr. Comey was born in New Bedford, Massachusetts, in 1869, and was graduated from the city high school in 1888. Devoting himself to music, he studied under Arthur Foote and George W. Chadwick in Boston, and abroad under Alexandre Guilmant, Professor of Organ at the Paris Conservatory, and under Dr. Edmund Turpin of Trinity College, London.

After his return to America Mr. Comey interested himself directly in the practice of church music. He became organist and choir-master of the First Baptist Church, New Bedford, in 1889; then of the First Baptist Church, Fall River, in 1891; and finally of the First Baptist Church, Boston, in 1902. He has conducted many organ recitals in various New England cities. In 1892 he organized the Fall River Choral Society, which he conducted for six years, and in 1908 he became conductor of the Boston Musical Art Club. His thorough familiarity with the musical needs of the churches makes his course of great value to ministerial students.

Weekly Convocation

A change during the year in the character of the daily chapel service, whereby it was made more purely devotional in its nature, has made it seem desirable to provide an opportunity for Faculty and students to meet together regularly for a consideration of topics which may not be strictly religious in their nature, but which are germane to the thought and work of a school of theology.

With the beginning of the winter term there has been inaugurated a weekly convocation at eleven o'clock on Tuesday, when all the members of the school meet in the seminary chapel. Thus far addresses have been given by the President of the Institution, and by leaders of the church in more than one denomination on themes of vital interest to theological students. It is expected that this weekly convocation will prove to be one of the most valuable educative features that the Institution provides. In its topics of current interest in the church, in moral and social life, in home and foreign service may secure attention and acquire force, and by this means the Institution may keep in close touch with human progress. Theological seminaries are frequently charged with being archaic in ideas and customs; one of the surest means of preventing this at Newton is the Weekly Convocation.

Courses in Applied Christianity and Allied Subjects

Newton recognizes the fact that it is the function of the theological seminary of to-day to equip students for service in various departments of Christian activity, and it therefore includes in its courses of instruction in addition to the earlier courses in the Bible, Church History, Theology, Homiletics, and Elocution such subjects as Missions, Sociology, Pedagogy, Church Music, and Psychotherapy. The activities of the church are no longer limited to Sunday services of worship and to one or more mid-week meetings for spiritual nurture. These still demand careful preparation on the part of the theological student in the interpretation of Scripture, the explanation of doctrine, and proper pastoral methods, and these

still receive the major emphasis; but to-day the church is expected to instruct the young people more efficiently, and to provide an outlet for their energies in forms of Christian work that were little known a generation ago; and the church is expected also to assist earnestly in the social uplift of the community, the nation, and the world. To meet such needs and such demands various agencies are in use in the seminary. Regular elective courses are made a part of the curriculum, as outlined in later paragraphs; frequent lectures and addresses are given before the student body that present the results of expert knowledge and experience; and the library supplies a rapidly increasing amount of literature along these practical lines. All these are supplemented by conferences, first hand contact with city mission work, and volunteer social and missionary service here and there.

While the Institution would not put undue emphasis upon new and modern undertakings, it places these alongside the older as deserving earnest attention, and it seeks to impress upon students the importance of obtaining such an equipment spiritually, mentally, and in practical methods as shall make ministerial service efficient in the highest degree, and valuable not only to the church but to the larger kingdom.

Following are the courses arranged in tabular form:

Missions

Comparative Religion. History 7. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Horr.

Christianity in the Far East. History 8. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Aspects of Christian Missions. History 10. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

The Pastor and Missions. Homiletics 7. Spring term, two hours a week; Senior class, prescribed. Professor English.

Applied Sociology

Social Aspects of Christianity. Homiletics 13. Two hours a week throughout the year; elective for graduates. Professor English.

The Pastor in his Relation to Social Welfare. Homiletics 8a. Autumn term, two hours a week; Middle and Senior classes, elective. Professor English.

Methods and Problems of Social Christianity. History 9. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

The Social Teaching of Amos. Homiletics 9. 1910. Winter term, two hours a week; Middle and Senior classes, elective. Professor English.

Social History of Christianity. History 9a. 1910. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Christianity in the Nineteenth Century. History 10a. 1910. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

The Addresses of Jesus, Peter, and Paul. Homiletics 11a. Spring term, two hours a week; Middle and Senior classes, elective. Professor English.

Socialism and Social Legislation. Spring term, two hours a week; Middle and Senior classes, elective. Professor Baldwin.

Pastoral Activities

The Pastor as Teacher. Homiletics 6. Winter term, three hours a week; Senior class, prescribed. Professor English.

Sunday School Pedagogy. Winter term, first half, two hours a week; Middle and Senior classes, elective. Mr. Bailey.

The Conduct of Public Worship. Homiletics 4. Autumn term, two hours a week; Middle class, prescribed. Professor English.

The Pastor and the Music of the Church. Winter term, second half, two hours a week; Middle and Senior classes, elective. Mr. Comey.

Lectures in Psychotherapy. Spring term; open to all students. Dr. Worcester.

Missions

Missionary interests have always had a large place at Newton Seminary. There are continually Student Volunteers among the undergraduates, and there have been times when a majority of a class have given themselves to missionary service. Among Newton alumni there is enrolled a large body of missionaries who have been or are now leaders of Christian enterprise in foreign countries. Missionary courses have had their place in the curriculum from time to time, and it is an established custom for the students who intend to become missionaries to maintain a class for voluntary study. For greater convenience a room was fitted some years ago for the use of the Volunteers on the lower floor of the Hills Library, which contains numerous photographs and maps, and has been furnished suitably for missionary meetings or conversation. Another room in the same building contains a collection of missionary curios. In the Hartshorn reading-room two of the

cases are set apart for select volumes of missionary literature; and in the stack other cases contain supplementary bibliographical material. A number of missionary periodicals are kept on file, besides the most valuable reports. The library is particularly rich in possessing a full set in seventy-three volumes of "The Jesuit Relations and Allied Documents," narratives of the heroic labors of Catholic missionaries in North America. Other rare volumes are to be found on the shelves.

Missionary students at Newton have the advantage of large library collections in Boston and vicinity, including the library of the American Baptist Missionary Union, now the Baldwin Collection of the New England Baptist Library, located in the Ford Building, Boston.

Newton Center has always been headquarters for missionary interest. Many returned missionaries make it their temporary or permanent home, and come into pleasant and profitable relations with the students. The Woman's Baptist Foreign Missionary Society originated in the First Baptist Church of Newton Center, and the Society now maintains the Hasseltine House, a dormitory for young women students, who are admitted to classes in the seminary for training preparatory to sailing for their foreign stations. Close by is the Home for the Children of Missionaries. All these things create a missionary atmosphere that is not unfelt by students and Faculty alike.

The custom was established last year of setting apart a day in the winter term for student conference with the missionary secretaries located at the Boston headquarters, and by this means mutual acquaintance and understanding are fostered.

The Student Volunteers number this year about ten men, besides the young women of the Hasseltine House. The Volunteer Band frequently visits churches and young people's societies in the vicinity to stimulate missionary interests. Some

of the students are leaders and promoters of mission study classes.

The seminary courses are designed to give a broad outlook upon the missionary enterprise. They include the practical problems of the pastor in his relation to missionary questions, the subject of special consideration in the course numbered Homiletics 7, and entitled *The Pastor and Missions*; the relation of Christianity to other faiths, treated in the course on *Comparative Religion*, numbered History 7; the history and present problems of Asiatic missions, in a course numbered History 8, and entitled *Christianity in the Far East*; and a fresh discussion of the social side of missions in a course numbered History 10, and entitled *Social Aspects of Christian Missions*. These courses are carried on in the same thorough manner and with the same scientific analysis as courses in other departments, and are planned to be broadly instructive as well as inspirational.

Various phases of home missions are dealt with in courses grouped under sociology, and the history of Baptist home missions finds a place in the course numbered History 14, and entitled *The History and Present Problems of American Baptists*. There is held annually in the winter term a conference of the state secretaries of all the New England States at the Institution, in which both Faculty and students come into intimate association with those officers and acquire familiarity with the opportunities and problems of the field.

COMPARATIVE RELIGION. HISTORY 7

This course supplies a foundation for the study of theology and of missions. It deals first with the philosophy of religion, its aspects and its relations; and then proceeds to a detailed consideration of the leading religions of the world. Those of

the ancient world are first treated — the Babylonian and Egyptian religions; then Confucianism, Hinduism, Buddhism, and Islam, compared with Judaism and Christianity. The library is well supplied with literature on this subject, and the Sacred Books of the East serve admirably for sources in the research work of the students that supplements the regular lectures. Professor Horr.

Selected References: Jevons, Introduction to the Study of Comparative Religion; Caird, Evolution of Religion; Caird, Introduction to the Philosophy of Religion; Fairbairn, Philosophy of the Christian Religion; Chantepie, Manual of the Science of Religion; Goodspeed, History of the Ancient World; Gwatkin, Knowledge of God; Hilprecht, Explorations in Bible Lands; Jastrow, Study of Religion; Menzies, History of Religion; Pfeleiderer, Philosophy and Development of Religion; Rogers, History of Babylonia and Assyria; Rogers, The Religion of Babylonia and Assyria; Schrader, Cuneiform Inscriptions and the Old Testament; Winckler, History of Babylonia and Assyria; Sacred Books of the East; Records of the Past; Breasted, History of Egypt; Erman, Handbook of Egyptian Religion; Giles, Religions of Ancient China; Legge, Religions of China.

CHRISTIANITY IN THE FAR EAST. HISTORY 8

The lectures of this course present first the fundamental considerations of modern missions; then a brief sketch of ancient, mediæval, and early Protestant missions. The main part of the course deals with the geography, politics, and religions of Asia, and the history in outline of missionary enterprises of various denominations in India, Burma, China, and Japan. Special reports on the society and government of those countries, and upon the present conditions of Baptist missions therein supplement the lectures. Near the end of the course time is taken for the discussion of missionary problems; and when time allows a sketch of missionary history in Africa, the Pacific Islands, and Mohammedan countries is added to the missionary history of Asia. Students are expected to read

widely in the abundant literature of the subject. Professor Rowe.

Selected References: Bliss, Encyclopædia of Missions; Bliss, The Missionary Enterprise; Beach, Geography and Atlas of Protestant Missions; Clarke, A Study of Christian Missions; Hume, Missions from the Modern Point of View; Barton, The Missionary and His Critics; Brown, The Foreign Missionary; Blue Book of Missions; Harnack, Expansion of Christianity; Maclear, Apostles of Mediæval Europe; Warneck, Outline of a History of Protestant Missions; Speer, Missionary Principles and Practice; Speer, Missions and Modern History; Merriam, A Century of Baptist Missions; Marshman, Carey, Marshman, and Ward; Judson, Life of Adoniram Judson; Mason, Lux Christi; Jones, India, Its Life and Thought; Beach, Dawn on the Hills of T'ang; Brown, New Forces in Old China; Clement, Handbook of Modern Japan; DeForest, Sunrise in the Sunrise Kingdom; Nitobe, Bushido, the Soul of Japan; Brown, The New Era in the Philippines; Paton, John G. Paton; Stewart, Dawn in the Dark Continent; Zwemer, The Mohammedan World To-day; Barton, Day-break in Turkey; various periodicals and reports of different denominations.

SOCIAL ASPECTS OF CHRISTIAN MISSIONS. HISTORY 10

With the emphasis upon the social work of Christians at home, there has come new interest in missionary activities that have hitherto been regarded as auxiliary to the evangelistic purpose and programme. Education, medical service, industrial training, and social betterment need special consideration to-day, and they should form topics of study in the missionary curriculum. Certain social evils such as gambling, the opium habit, licentiousness, and business dishonesty especially need to be remedied. The social life of the Christian family and the Christian community need to be fostered, and plans matured for various efforts at social uplift. These are the subjects discussed in this course. A special study of statistics is made by the students, and specific typical instances in various missionary countries receive careful investigation. Professor Rowe.

Selected References: Dennis, Christian Missions and Social Progress; Dennis, Centennial Survey of Foreign Missions; Bliss, Encyclopædia of Social Reform; Lowe, Medical Missions; Laurie, The Ely Volume; Lindsay, Gloria Christi; Gulick, Growth of the Kingdom of God; Lewis, Educational Conquest of the Far East; Lyall, Asiatic Studies, religious and social; Blackman, The Making of Hawaii; Noble, The Redemption of Africa; Grenfell, The Harvest of the Sea; Reports of missionary conferences, 1888, 1900.

THE PASTOR AND MISSIONS. HOMILETICS 7

This subject is treated as follows: the incentives to the pastor for the missionary leadership of the Church growing out of the missionary character of the Bible, of which he is the expounder; the necessity and the value of pastoral leadership in developing a missionary spirit in the Church, and in inducing it to endeavor for the world-wide spread of the kingdom; the scope of preaching on missions; the different kinds of missionary effort and organization in the Church; systematic giving in its motives and method. Professor English.

Selected References: Horton, The Bible a Missionary Book; Adams, The Missionary Pastor; Mott, The Pastor and Modern Missions; Lawrence, Modern Missions in the East; Dennis, Foreign Missions After a Century; Uchemura, Diary of a Japanese Convert; Pierson, The New Acts of the Apostles; Pierson, New Converts and Martyrs; Bryson, John Kenneth Mackenzie; Thompson, Griffith John.

NOTE. — A full list of missionary biography is given to the students, and they are encouraged to wide reading in it.

Applied Sociology

Under this head belong several courses that have been offered in increasing number in recent years. There is as yet by no means a universal agreement that sociology is on a level with theology, but there is an increasing conviction that Christianity has a social ministry that has been largely unrecognized through most of the Christian centuries. Now the social teach-

ings of Jesus receive emphasis, the social life of Christians in different periods of history is being investigated, and there is more sympathy than formerly with modern attempts at social betterment. These facts have been recognized in recent years at Newton. Last year a joint meeting of ministers' conferences of Boston and vicinity was held at this Institution, and the main discussion was given to the relations of the workmen and the church. In connection with the commencement exercises one evening was given to a symposium on the same theme.

Fundamental in seminary instruction is the need of facts on which to base social theories and methods. These are being brought together increasingly and presented by the departments of Church History and Homiletics.

The social teaching of the Old and New Testaments is set forth in courses numbered Homiletics 9 and 11*a*, and entitled The Social Teaching of Amos, and the Addresses of Jesus, Peter, and Paul. The historical background of the Christian era is supplied by the course numbered History 9*a*, entitled The Social History of Christianity; and recent Christian social movements are described in History 10*a*, entitled Social Christianity in the Nineteenth Century, together with methods in use in dealing with the poor and unemployed, the intemperate, the unchurched masses, and similar social groups. Theories and methods for the solution of social problems are presented in the following courses: The Pastor in His Relation to Social Welfare, Homiletics 8*a*; Social Aspects of Christianity, Homiletics 13; Methods and Problems of Social Christianity, History 9; Socialism and Social Legislation. The social problems of the East receive consideration in the course noted under Missions, and entitled The Social Aspect of Christian Missions.

SOCIAL ASPECTS OF CHRISTIANITY. HOMILETICS 13

This course is designed for graduate study. The general aim and method are the same as in the course entitled The Pastor and Social Welfare, more attention being given to the literature of the subject, and to the scope of the minister's social message. Professor English.

THE PASTOR IN RELATION TO SOCIAL WELFARE. HOMILETICS 8a

This course is concerned with the social temper and activity of our time, and the relation of the ministry and the church to them. The following topics are studied: The ministry and the church in their relation to the school and to the family; the duty and the agency of the ministry touching divorce; property in its bearing upon human welfare; the ministry and present industrial conditions. Professor English.

Selected References: Ross, Sin and Society; Brooks, The Social Unrest; Rauschenbusch, Christianity and the Social Crisis; Mathews, The Church and the Changing Order; Peabody, Jesus Christ and the Social Question; Stelzle, Christianity's Storm-Centre; Wright, Outline of Practical Sociology; Abbott, The Industrial Problem; Abbott, The Christian Ministry; Gladden, Social Salvation; Gladden, The New Idolatry.

METHODS AND PROBLEMS OF SOCIAL CHRISTIANITY. HISTORY 9

This course considers first the approach to the subject, the modern church and its attitude to various social groups, and the need of certain reforms. Recent attempts at social betterment are pointed out with the underlying principles and the methods in use. The various types of churches receive consideration, and their special problems, especially those of rural

communities with the destructive influences and the constructive agencies at work, and the possibility of the correlation of remedial agencies, and the city with its problem of holding the native population and ministering to the incoming foreigner. The course is carried on mainly by seminar methods, and students are expected to contribute first hand knowledge by means of reports, charts, and papers that may be of permanent value. Professor Rowe.

Selected References: Brown, The Social Message of the Modern Pulpit; Rauschenbusch, Christianity and the Social Crisis; Mathews, The Church and the Changing Order; Abbott, Christianity and Social Problems; Gladden, Applied Christianity; Jevons, Methods of Social Reform; Christianity Practically Applied; Butterfield, Chapters in Rural Progress; Anderson, The Country Church; Strong, The Challenge of the City; Clark, Leavening the City; Loomis, Modern Cities and Their Religious Problems; Judson, The Institutional Church; Hodges and Reichert, The Administration of an Institutional Church; Booth, Labor and Life of the People.

THE SOCIAL TEACHING OF AMOS. HOMILETICS 9

It is the object of this course to study the scope of the social teaching of Amos: its modern quality, and its adaptation to the social ministry of our time; the personal characteristics of Amos that fitted him for his preaching, and their value to a modern social ministry; the analysis of the qualities of his expression in their aptitude for this message to his own age and to ours. The entire time allotted to the course is spent upon the book itself in order to cultivate in the students independent and original study for the twofold purpose of quickening insight into the social message of Amos, and exactness in stating it. Professor English.

THE SOCIAL HISTORY OF CHRISTIANITY. HISTORY 9a

The history of a subject is at the basis of all intelligent theory and effort. This course is designed to provide informa-

tion on the historical relations of the church and society, and the influence of one upon the other from the earliest period. The social theories and practices of the first century; the social work of the Catholic Church, particularly of the Franciscan order; the social side of the Reformation and of the Methodist movement in England; and the Christian Socialist agitation in England, with the parliamentary legislation of that period, receive special attention. Professor Rowe.

Selected References: Schmidt, Social Results of Christianity; Brace, Gesta Christi; Uhlhorn, Christian Charity in the Ancient Church; Harnack and Hermann, The Social Gospel; Jessopp, The Coming of the Friars; Sastrow, Social Germany in Luther's Time; Bax, The Peasants' War; Lecky, England in the Eighteenth Century; Hall, The Social Meaning of Modern Religious Movements in England; Gibbin, English Social Reformers; Dorchester, Christianity in the United States; Bliss, Encyclopædia of Social Reform.

SOCIAL CHRISTIANITY IN THE NINETEENTH CENTURY. HISTORY 10a

A general view of Christian social undertakings in the nineteenth century belongs in this course. Recent English social movements, the German Inner Mission, and the Salvation Army are subjects of discussion. The main development is along the line of American progress, and the social influence of Christianity in temperance reform, in the slavery question, in poverty and charity, labor and capital, good government, immigration, the family, etc., receives careful treatment. Much of the work of this course consists of personal investigations into these problems by members of the class and reports and discussions thereon. Professor Rowe.

Selected References: Sprague, Social Messages of Some Nineteenth Century Prophets; Sombart, Socialism and Social Movement in the Nineteenth Century; Woods, English Social Movements; Abbott, Religious Life in America; Doggett, History of the Y. M. C. A.; Woods,

The City Wilderness; Woods, Americans in Process; Strong, Social Progress; McNeill, The Labor Movement; Mayo-Smith, Emigration and Immigration; Tolman, Municipal Reform Movements in the U. S.; Warner, American Charities; Bliss, Encyclopædia of Social Reform.

THE ADDRESSES OF JESUS, PETER, AND PAUL. HOMILETICS 11a

The object of this course is similar to that on the Social Teaching of Amos, and the method of conducting it essentially the same, with the exception that special emphasis is put upon the psychological aspects of the teaching in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry. Professor English.

SOCIALISM AND SOCIAL LEGISLATION

The scope of this course includes (1) a study of modern Socialism—its philosophy, history and programme; (2) a survey of the field of social legislation—measures adopted or proposed for the improvement of society. The aim is to give the student a consistent clew to the understanding of the various questions of social reform, so that he may determine which of the conflicting projects and movements designed for social betterment are to be approved and supported, and which should be condemned and opposed, in the interest of social conservation and advancement. The course is designed to be suggestive and helpful to men preparing themselves for social leadership, as guides of public discussion and makers of public opinion.

Among the subjects treated in the course are the following: the meaning of Socialism, origin, progress, present position of Socialism; the socialistic and other programmes; aspects of the labor problem; old age pensions; modern preventive philanthropy; tenement house reform; pure food legislation; the problem of juvenile delinquency; the restriction of immi-

gration; the problem of the unemployed; the control of the liquor traffic; the divorce problem; the distribution of wealth and the taxing power; the limits of State interference; the goal of social reconstruction. Professor Baldwin.

Selected References: R. T. Ely, Socialism and Social Reform, French and German Socialism; T. Kirkup, History of Socialism, Inquiry into Socialism; Robert Hunter, Socialists at Work; John Spargo, Socialism; H. G. Wells, New Worlds for Old; J. Ellis Barker, British Socialism; John Graham Brooks, The Social Unrest; E. A. Ross, Sin and Society; S. N. Patten, New Basis of Civilization; Florence Kelley, Some Ethical Gain through Legislation; W. H. Allen, Efficient Democracy.

Sunday School Pedagogy

If the Sunday School is to maintain itself alongside the day school in the favor of young people it must become more efficient, and if it is to accomplish anything permanent in a half-hour lesson once a week it must make use of the very best methods and of teachers who understand something of these methods and of child nature. These stubborn facts have produced a demand for more intelligent ministers, who would feel it incumbent upon them to train their Sunday School teachers, and who would be able to do it successfully. The teaching function of the ministry is of greater importance than has been commonly thought. If this is so, then the theological seminary must make it possible for the student to learn how to be a teacher of teachers.

Provision is made for such instruction in the homiletical department, in a course numbered Homiletics 6 and entitled The Pastor as Teacher; and in a course on Religious Pedagogy given by Albert Edward Bailey, a specialist in Sunday School methods.

THE PASTOR AS TEACHER. HOMILETICS 6

On this subject emphasis is placed upon the teaching function of the pastorate. The pastor is to promote teacher-training, and in some cases he himself is to be the teacher of the Sunday School teachers. His instruction should include the psychology of religion and the best methods of teaching. His relation to the Sunday School is considered, and also his wider work with children and youth outside the Sunday School. In many instances he should conduct a class of young persons, instructing them in Christian character, knowledge and service. Professor English.

RELIGIOUS PEDAGOGY

The first part of this course is given to a study of the pupil, then to the activities and studies best adapted at different stages to promote the religious life. Biblical and other material is tested for efficiency in instruction; curricula and various constructive activities are suggested for use. Then certain practical methods of class-room teaching are investigated; the most approved methods of training teachers are reviewed; and such customs as the use of paid teachers and the holding of teachers' meetings are discussed. The business of school management occupies the latter part of the course. Lectures are supplemented with outside reading, and with the personal investigation of one or more Sunday Schools for the purpose of testing their efficiency. The course was offered this year to members of the senior and middle classes one-half of the winter term. It will probably be more extended another year. Mr. Bailey.

Selected References for Both Courses: Principles of Religious Education; Hall, Youth; Harrison, The Study of Child Nature; Burton and Mathews, Principles and Ideals for the Sunday School; Coe, Edu-

cation in Religion and Morals; Coe, *The Spiritual Life*; James, *Talks to Teachers*; James, *Varieties of Religious Experience*; Axtell, *The Teaching Problem*; Haslett, *The Pedagogical Bible School*; Pease, *An Outline of a Bible School Curriculum*; Trumbull, *The Yale Lectures on the Sunday School*; Mead, *Modern Methods in Sunday School Work*; McKinney, *After the Primary,—What?* Littlefield, *Hand Work in the Sunday School*; *The Times Handbooks for Sunday School Workers*; Du Bois, *Point of Contact in Teaching*; Du Bois, *The Natural Way*; Starbuck, *The Psychology of Religion*; King, *Christian Training and the Revival as Methods of Converting Men*; King, *Rational Living: Some Practical Inferences from Modern Psychology*.

Church Music

The important place occupied by music in the modern church is recognized, and two courses are provided with a view to making the ministerial attitude towards that part of the church more sympathetic and more intelligent. The subject receives consideration in the course numbered Homiletics 4, entitled *The Conduct of Public Worship*, and more directly in a course on *The Pastor and the Music of the Church* by James Davis Driggs Comey, organist of the First Baptist Church, Boston.

THE CONDUCT OF PUBLIC WORSHIP. HOMILETICS 4

The aim in dealing with this subject is to emphasize the social character of public worship, to point out that it belongs fundamentally to the congregation, and not to the minister, that he seeks orally to express the devotion, thanksgiving and prayers of the people. Attention is, therefore, given to the minister's cultivating a devotional temper, to his striving to put himself in the place of the congregation, to his giving instruction concerning true worship, and to his enlisting the people in the oral expression of their common feeling of worship through responsive reading, and especially through congregational singing. Professor English.

Selected References: Pratt, Musical Ministries in the Church; McFadyen, The Prayers of the Bible; Burton, Yale Lectures; Beecher, Yale Lectures; Gladden, The Christian Pastor; Hall, Christian Worship; Van Dyke, Common Worship; Duffield, English Hymns.

THE PASTOR AND THE MUSIC OF THE CHURCH

The following are the main divisions of this course: Music in the abstract and especially religious music; services of the church; hymns and hymn singing; the organist and his duties; the choir and its varieties; anthems, chants and oratorios; the management of church music; the responsibility of the minister; the responsibility of the congregation; and general summary. Mr. Comey.

Selected References: Carwen, Studies in Worship Music; Dickinson, History of Church Music; Helmore, Plain Song; Edwards, Common Praise; Martin, The Art of Training Choir-boys; Rendell, The Choir Master's Guide to the Selection of Hymns and Anthems; Stainer, Music of the Bible; Troutbeck, Church Choir Training; Upton, The Standard Oratorios; Upton, The Standard Cantatas; Groves, Dictionary of Music and Musicians; New Music Review, articles on Ecclesiastical Music.

Psychotherapy

Within the last two years the country generally and Greater Boston in particular have become much interested in certain experiments undertaken in the Emmanuel Church, Boston, to relate more closely the minister and the physician in the treatment of a certain type of physical disorders. The church's ministry of healing has received a new emphasis. The interest of Newton students and alumni in this subject has led the Institution to seek to provide first hand information upon this novel subject. Dr. Richard Cabot, one of the physicians most closely connected with the Emmanuel enterprise, has addressed the body of Newton alumni at Newton Center, and Dr. Geo. C.

Smith, a leading neurologist of the city, his recently lectured to the students. Now the Institution considers itself especially fortunate in being able to announce a course of five lectures to be given in the spring term by Rev. Elwood Worcester, D. D., rector of the Emmanuel Church, and founder of the "Emmanuel Movement."

Selected References: Worcester, Religion and Medicine; Dubois, The Psychic Treatment of Nervous Disorders; Schofield, The Mental Factor in Medicine; McDonald, Mind, Religion, and Health; Lindsay, New Psychology; Whipple, Mental Healing; Oppenheim, Lectures on Psychotherapeutics; Ebbard, How to Acquire and Strengthen Will Power: Modern Psychotherapy; Wood, Ideal Suggestions through Mental Photography.

Addresses

Single lectures and addresses have recently been given along the lines of Applied Christianity by the following gentlemen:

The Laymen's Movement, by Mornay Williams, Esq.

Social Reforms, by Rev. Wilbur F. Crafts, Ph. D.

The Soudan, by Rev. Thomas Moody.

Sunday Evening Methods, by Rev. Herbert S. Johnson.

The Nervous System, by George C. Smith, M. D.

Pastoral Experiences, by Rev. Charles H. Moss.

Church Organization, by Rev. Edward M. Noyes.

Evangelistic Preaching, by Rev. John A. Earl, D. D.

The New Turkey, by Rev. James L. Barton, D. D.

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THE INSTITUTION BULLETIN

VOLUME II

NO. I

The Newton Theological Institution

Founded 1825

Incorporated 1826

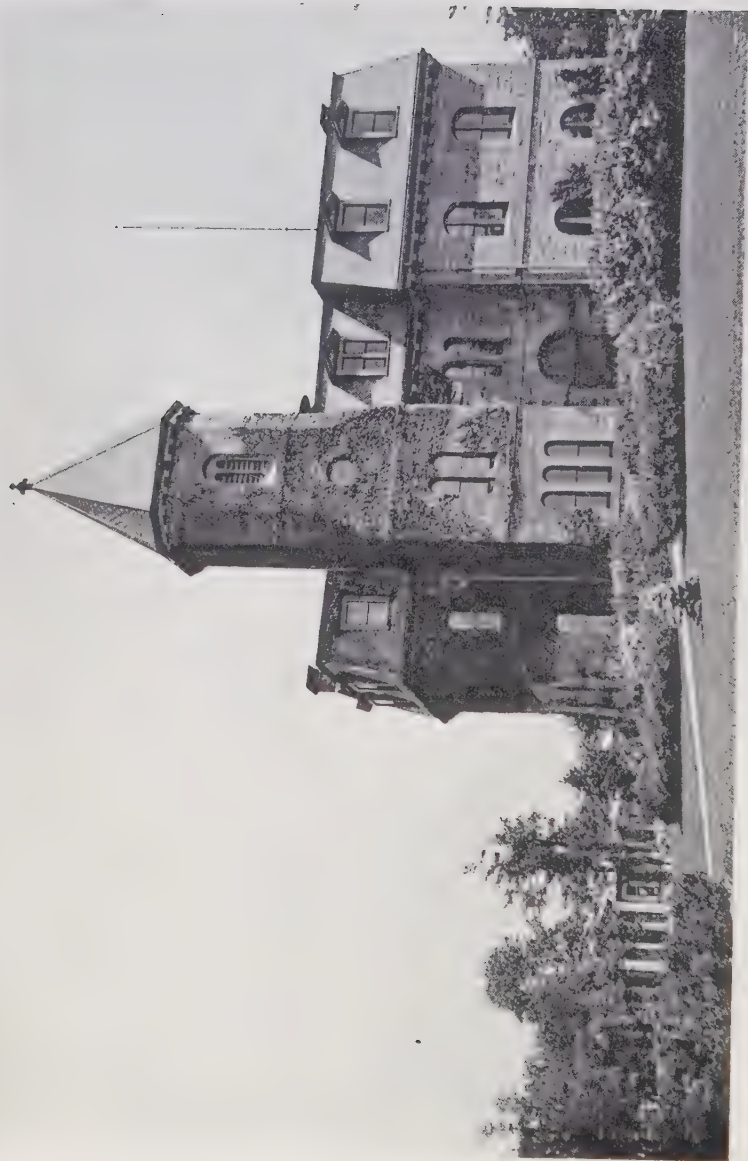
The Catalogue
1909 - 1910



NEWTON CENTRE, MASSACHUSETTS
DECEMBER, 1909

All requests for catalogues and bulletins, information regarding admission, courses, and opportunities, should be addressed to the President of the Institution.

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COLBY HALL

The
Newton Theological Institution

ANNUAL CATALOGUE

FOR THE
EIGHTY-FIFTH YEAR

1909-1910

Newton Centre, Massachusetts
December, 1909

✨ 1910 ✨

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The Institution Calendar

1909

September 22, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.
September 23, **Thursday**, Recitations begin
September 25, **Saturday**, Examination of Delinquents
October 30, **Saturday**, Examination of Delinquents
November 17, **Wednesday**, Inauguration of Professor Cross
November 25-27, **Thursday** to **Saturday**, Thanksgiving Recess
December 9, **Thursday**, Selection of Electives
December 18-22, **Saturday** to **Wednesday**, Examinations
December 23-January 3, 1910, **Thursday** to **Monday evening**, Recess

1910

January 4, **Tuesday**, Winter Term begins
January 27, **Thursday**, Day of Prayer for Colleges
February 12, **Saturday**, Examination of Delinquents
February 22, **Tuesday**, Washington's Birthday
February 24, **Thursday**, Selection of Electives
March 15-19, **Tuesday** to **Saturday**, Examinations
March 19-28, **Saturday afternoon** to **Monday**, Recess
March 29, **Tuesday**, Spring Term begins
March 31, **Thursday**, Senior class present Theses
April 19, **Tuesday**, Patriot's Day
May 12, **Thursday**, Selection of Electives and Thesis Topics
May 21, **Saturday**, Examination of Delinquents
May 30, **Monday**, Memorial Day

- June 1-4, **Wednesday to Saturday**, Examinations
June 5, **Sunday**, Baccalaureate Sermon by President Horr
June 6-8, **Monday to Wednesday**, Exercises of Anniversary Week
June 9, **Thursday**, Eighty-fifth Anniversary of the Institution;
close of the Academic Year
June 14-24, **Tuesday to Friday**, Summer School
September 21, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.
September 22, **Thursday**, Recitations begin
September 24, **Saturday**, Examination of Delinquents
September 27, **Tuesday**, Opening Address
October 29, **Saturday**, Examination of Delinquents
November 24-26, **Thursday to Saturday**, Thanksgiving Recess
December 8, **Thursday**, Selection of Electives
December 17-22, **Saturday to Thursday**, Examinations
December 23-January 2, 1911, **Friday to Monday evening**,
Recess

The Newton Theological Institution

Introduction

The Newton Theological Institution began in September, 1909, its eighty-fifth year as a Baptist school of theology. It entered originally upon its work in the autumn of 1825 as the result of a conviction at that time that the Baptist denomination should train its own ministry. From the outset the policy of Trustees and Faculty has been to maintain a school of high grade, to emphasize the place of the Bible as the foundation of instruction, and to add courses from time to time to meet current needs.

The catalogue of the seminary is intended to show from year to year what is actually taking place. It is not a programme for the future, but a record for the present. Recently Newton has attached to itself a training school for Christian workers in Boston that has had a successful history of twenty years. It has enlarged seminary activities on the hill by a Summer School session in the month of June. Special attention is called to courses offered this year in Applied Christianity, including Sociology, Religious Psychology, Missions, and Church Music, and to the varied opportunities for training and Christian service that are offered to students in Boston and vicinity as well as in the Institution itself.

The Board of Trustees

The Board of Trustees consists of forty-eight members, elected for four years, and is divided into four classes, one class retiring from service each year. To supply the vacancy thus occasioned an election is annually made of six members by the existing Board, of three by the Northern Baptist Education Society, and of three by the Society of Alumni of the Newton Theological Institution.

CLASS I 1906—1910

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Mr. Edwin F. Greene,	Boston
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Rev. John S. Lyon,	Holyoke

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Mr. John Carr,	Boston
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Rev. Irving B. Mower,	Waterville, Me.
Mr. Joseph L. Colby,	Newton Centre

Trustees elected by the Northern Baptist Education Society :

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CLASS III 1908—1912

Trustees elected by the Board of Trustees :

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Mr. Edwin P. Wells,	Newton Centre

Trustees elected by the Northern Baptist Education Society :

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Mr. Henry H. Kendall,	Newton Centre

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CLASS IV 1909—1913

Trustees elected by the Board of Trustees:

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Mr. George C. Whitney,	Worcester
Rev. George E. Horr,	Newton Centre

Trustees elected by the Northern Baptist Education Society:

Mr. Oliver M. Wentworth,	Boston
Rev. Maurice A. Levy,	Newton Centre
Mr. George E. Briggs,	Lexington

Trustees elected by the Society of Alumni:

Rev. Henry M. King,	Providence, R. I.
Rev. O. C. S. Wallace,	Baltimore, Md.
Rev. Thomas D. Anderson,	Albany, N. Y.

Mr. Amos W. Downing of Class IV. died Dec. 1, 1909.

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 Rev. Charles H. Spalding, *Secretary*, 16 Ashburton Place,
 Boston
 Mr. Charles C. Barry, *Treasurer*, 60 State Street, Boston

EXECUTIVE COMMITTEE

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George E. Horr	Francis H. Rowley
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Charles C. Barry	Edward P. Tuller
Charlie A. Jones	John R. Gow
Francis W. Bakeman	Millard F. Johnson

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Charlie A. Jones	Dwight Chester
Charles F. Byam	O. M. Wentworth
Edwin P. Wells	

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John Carr	Edwin F. Greene
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Rev. Arthur C. Baldwin,	Fall River

COMMITTEE ON BUILDINGS AND GROUNDS

Henry H. Kendall	Dwight Chester
Edwin P. Wells	

Attention is called to the new names in the list of the Faculty. Professor Cross comes from MacMaster Divinity School, Toronto, where he was for years Professor of Church History. Mr. Berkley so commended himself during his course in Newton and as a teacher in the Gordon School that he has been chosen to assist in the work of the Biblical Departments. Dr. Tuller gave especial attention to Religious Psychology during his period of study in the University of Chicago. Professor Dealey occupies the chair of Sociology in Brown University and has published much in his department. Mr. Loud is one of the noted organists of Greater Boston, an Associate of the Royal College of Music, London, and a Fellow of the American Guild of Organists. Dr. Mabie is known everywhere among Baptists as, for many years, the Home Secretary of the American Baptist Missionary Union.

The Faculty

GEORGE EDWIN HERR

President and Professor of Church History
President's House

JOHN MAHAN ENGLISH

Professor of Homiletics and Pastoral Duties
891 Beacon Street

CHARLES RUFUS BROWN

Professor of Biblical Interpretation, Old Testament
Bradford Court

SAMUEL SILAS CURRY

Acting Davis Professor of Elocution
Pierce Building, Boston

JESSE BURGESS THOMAS

Professor Emeritus of Church History
109 Warren Street

FREDERICK LINCOLN ANDERSON

Professor of Biblical Interpretation, New Testament
53 Lake Avenue

WINFRED NICHOLS DONOVAN

Associate Professor in the Biblical Departments
25 Pleasant Street

HENRY KALLOCH ROWE

Assistant Professor of Church History, and Librarian
Bradford Court

GEORGE CROSS

Professor of Christian Theology

65 Oxford Road

JAMES PERCIVAL BERKLEY

Instructor in the Biblical Departments

169 Cypress Street

EDWARD PRATT TULLER

Instructor in Religious Psychology

Allston

JAMES QUAYLE DEALEY

Instructor in Sociology

Brown University, Providence, R. I.

JOHN HERMANN LOUD

Instructor in Church Music

154 Oakleigh Road

HENRY CLAY MABIE

Lecturer on Missions

Dorchester

CAROLINE SMITH

Alva Woods Assistant Librarian

WILLIAM N. HOWARD

Physical Director

Faculty in order of appointment, except the President

Graduates of the Class of 1909

Frank Aubrey Starratt (Acadia University),
Associate Professor of Christian Theology, Colgate Theological Seminary, Hamilton, N. Y.

With degree of Bachelor of Divinity

Ira Millard Baird (Acadia University),
Pastor First Baptist Church, Yarmouth, N. S.

Harris Merrill Barbour (Brown University),
Pastor Baptist Church, Arlington Heights.

Charles Raymond Chappell (Brown University),
Pastor Baptist Church, Mendon.

Carl Herman Lager (Betel Seminariet, University of Chicago,
Ewing College),

Fellow, Newton Centre.

Clarence Virgil Thompson Richeson (William Jewell College),
Pastor Baptist Church, Hyannis.

William John Rutledge (Acadia University),
Pastor Baptist Church, Berwick, N. S.

Horace Blanchard Sloat (Acadia University),
Pastor Baptist Church, New London, N. H.

Roy Eugene Whittemore (Boston University),
Pastor Baptist Church, Hancock.

James Clement Wilson (University of New Brunswick),
Pastor Chelmsford Street Free Baptist Church, Lowell.

Jonas Peter Zettervall (Betel Seminariet, University of Chicago),

Pastor First Swedish Baptist Church, Lynn.

The Degree of Bachelor of Divinity

was also conferred on the following graduate students in June, 1909:

FRANK GEORGE DAVIS. (The Newton Theological Institution, 1880.)

HENRY CHARLES SPEED. (The Newton Theological Institution, 1899.)

ROBERT LEE WEBB. (The Newton Theological Institution, 1893.)

The Degree of Master of Theology

was conferred in June, 1909, on

DONALD HECTOR MACQUARRIE. (The Newton Theological Institution, B. D., 1907.)

Register of Students

Junior Fellow on the J. Spencer Turner Fellowship

DEPARTMENT OF OLD TESTAMENT

Carl Herman Lager, *Stockholm, Sweden* 2 Farwell Hall
Betel Seminariet, 1905; University of Chicago; Ewing College, 1908; The
Newton Theological Institution, B. D., 1909
Thesis: Semitic Conceptions of the Life after Death.

Candidates for the Degree of Master of Theology

In Residence

Ilsley Boone, *Brooklyn, N. Y.*, 1345 Centre St.,
Newton Centre

Brown University, 1904; The Newton Theological Institution, B. D., 1907
Thesis: Present Day Faiths: an Apologetic for Christianity.

Carl Herman Lager, *Stockholm, Sweden* 2 Farwell Hall
Betel Seminariet, 1905; University of Chicago; Ewing College, 1908; The
Newton Theological Institution, B. D., 1909
Thesis: Semitic Conceptions of the Life after Death.

Howard Almemar Pease, *Natick*

University of Buffalo, M. D., 1892; Harvard University, S. T. B., 1908
Thesis: Roman Catholicism and Rationalism: a Study of Principles.

Not in Residence

Leon Jermain Brace, *Greenfield*

University of Rochester, 1905; The Newton Theological Institution, B. D.,
1908
Thesis: Genetic Relations of Judaism and Christianity.

Robert Lee Webb, *Haverhill*

Columbian University; Harvard University; The Newton Theological In-
stitution, B. D., 1909
Thesis: Early History of Baptists in Haverhill.

Graduate Candidates for the Degree of Bachelor of Divinity

In Residence

Freeman John Scott, *Plymouth* 15 Sturtevant Hall
 McMaster University, 1899; McMaster Divinity School, 1904
Thesis: A Comparison of the Portraits of Jesus in the Synoptists and in John.

Not in Residence

William Ernest Braisted, *Barre, Vt.*

The Newton Theological Institution, 1902
Thesis: The Sermon on the Mount.

Chester Harris Howe, *South Framingham*

Harvard University, 1901; University of Chicago, B. D., 1904
Thesis: Social Movements among Baptists.

William Hoyle Lane, *Apponaug, R. I.*

Brown University, 1880; The Newton Theological Institution, 1883
Thesis: The Place of the Hebrew Prophet in the Life of Ancient Israel.

Peter Stewart MacGregor, *Kingston, N. S.*

Acadia University; The Newton Theological Institution, 1880
Thesis: Christian Citizenship.

George Burton Marston, *Stonington, Conn.*

Colgate University, 1902; The Newton Theological Institution, 1905
Thesis: Baptist History in Southeastern Connecticut.

Charles Horace Wheeler, *Brockton*

Brown University, 1882; The Newton Theological Institution, 1885
Thesis: The Origin and Development of Hebrew Apocalyptic.

Jonas Hamilton Woodsum, *Dorchester*

The Newton Theological Institution, 1900
Thesis: Original Sin.

Resident Graduates

Donald Hector MacQuarrie, 169 Cypress St., Newton Centre

Acadia University, 1891; The Newton Theological Institution, B. D., 1907,
 S. T. M., 1909

Clarence Virgil Thompson Richeson,

Amherst, Va. 2 Farwell Hall

William Jewell College, 1906; The Newton Theological Institution, B. D.,
 1909

Thesis: The Hebrew Idea of God.



VIEW UP INSTITUTION AVENUE

Undergraduate Students**The Senior Class — Class of 1910**

Charles Wesley Allen,	<i>Rockport</i>	6 Sturtevant Hall
Phanuel Bishop Covell,	<i>Warren, R. I.</i>	North Bellingham
Brown University, 1907		
Earle Bennett Cross,	<i>Providence, R.I.,</i>	44 Farwell Hall
Brown University, 1905; A. M., 1907; Ph. D., 1909		
George Herbert Holt,	<i>Stillwater, Okla.</i>	23 Farwell Hall
Ottawa University, 1907		
Daniel Clarence Holtom,	<i>Jackson, Mich.</i>	35 Farwell Hall
Kalamazoo College, 1907; University of Chicago, 1907		
Farrar Stewart Kinley,	<i>Port Hilford, N.S.</i>	23 Farwell Hall
Acadia University, 1906		
Herman George Patt,	<i>Randolph</i>	32 Farwell Hall
Colgate University, 1906		
John Scott Pendleton,	<i>Cambridge</i>	33 Farwell Hall
Bates College, 1907		
Walter Douglas Swaffield,	<i>Lawrence</i>	25 Farwell Hall
Brown University, 1906		

The Middle Class — Class of 1911

Lemuel Ackland,	<i>Hampshire, P.E.I.</i>	36 Farwell Hall
Acadia University, 1908		
Herbert Simpson Bagnall,	<i>Hazel Grove, P. E. I.</i>	
Acadia University, 1908		
	63 Parker Street, Newton Centre	
Orvie Eustace Baker,	<i>Nashville, Tenn.</i>	21 Farwell Hall
Southwest Baptist College, 1895		
William Elmer Blake,	<i>Haverhill</i>	22 Farwell Hall
Colgate University, 1908		
Henry Rosebrook Boyer,	<i>Fredericton, N. B.</i>	171 Cypress St.,
University of New Brunswick		Newton Centre
Charles Laforest Chamberlain,	<i>Lynn</i>	18 Sturtevant Hall
Colby University		
Edward Francis Chandler,	<i>Vancouver, B. C.</i>	33 Farwell Hall
McGill University, 1908		
Edward Carroll Condict,	<i>Trenton, N. J.</i>	24 Farwell Hall
Bucknell University, 1908		

- Wesley Herbert Des Jardins, *Kalamazoo, Mich.*
Kalamazoo College, 1908 35 Farwell Hall
- Elwin Hibbert Dimock, *Newton Centre* 175 Cypress St.,
Massachusetts Institute of Technology Newton Centre
- Ernest Wentworth Dow, *Acushnet* 21 Farwell Hall
Colgate University, 1909; McCune University, Ph. D., 1893
- Harold Bellows Drew, *Providence, R. I.*
Boston Bible School and Ransom Institute 27 Sturtevant Hall
- Url Morris Fox, *Rochester, Mich.* 43 Farwell Hall
Kalamazoo College, 1907; University of Chicago, 1907
- Marinus James, *New York City* 30 Sturtevant Hall
Nautical Academy, Amsterdam, Holland; Bible Teachers' Training School,
New York City; Y. M. C. A. Training School, Springfield
- Jonathan Snow Lewis, *Stoneham* 18 Sturtevant Hall
- John William Milton, *Waco, Tex.* 171 Cypress St.,
Baylor University, 1908 Newton Centre
- Miles Franklin McCutcheon,
Acadia University, 1909 *St. John, N. B.* 36 Farwell Hall
- Habakkuk Perry, *Monroe, N. C.* 3 Bradford Court,
Biddle University, 1908 Newton Centre
- Robert Sanborn Pinkham, *Wollaston* 44 Farwell Hall
Brown University, 1908
- Loran Frederick Sanford, *Brockton*
Gordon School
- Ralph Angelo Stone, *Panton, Vt.* 27 Sturtevant Hall
University of Vermont
- William Virgil Sweetland, *Pittsfield, Me.* 177 Langley Road,
Bates College, 1908 Newton Centre
- Albert Clark Thomas, *Wakefield* 42 Farwell Hall
Brown University, 1908
- George Loring Thurlow, *Watertown* 43 Farwell Hall
Colgate University, 1908
- Walter Edgar Woodbury, *Nashua, N. H.* 22 Farwell Hall
Brown University, 1906; A. M., 1908

The Junior Class — Class of 1912

Wallace Bassett, La Grange College, 1909	<i>La Grange, Mo.</i>	133 Carlisle St., Newton Centre
George Frederick Bolster, Bates College, 1909	<i>Gibson, N. B.</i>	6 Farwell Hall
Clifford Todd Clark, University of New Brunswick, 1909	<i>St. John, N. B.</i>	12 Sturtevant Hall
Edmund Hillyer Cochrane, University of New Brunswick, 1906	<i>Petitcodiac, N. B.</i>	12 Sturtevant Hall
Ernest Luther Converse, New Hampshire College, 1906	<i>Amherst, N. H.</i>	9 Sturtevant Hall
Ralph Bertram Davis, Colby College, 1909	<i>Haverhill</i>	26 Farwell Hall
John Addison Foote, Brown University, 1909	<i>Simpson, Kans.</i>	45 Farwell Hall
John Hayes Geldart, Acadia University, 1908	<i>Moncton, N. B.</i>	36 Farwell Hall
Earl Guilford Guyer, Bucknell University, 1909	<i>Williamsport, Pa.</i>	5 Farwell Hall
Percy Raymond Hayden, Acadia University, 1908	<i>Jordan Falls, N. S.</i>	46 Farwell Hall
Adrian Theodore June, Missionary and Bible School, Nyack, N. Y.	<i>Everett</i>	
Rufus Keyser, University of Nebraska	<i>Palmyra, Kans.</i>	21 Maple Park, Newton Centre
Samuel Lindsay,	<i>Prestwick, Ayrshire, Scotland</i>	24 Sturtevant Hall
Peter Morison McKay,	<i>Bay City, Mich.</i>	21 Maple Park, Newton Centre
Frank Leslie Orchard, University of New Brunswick, 1909	<i>Fredericton, N. B.</i>	46 Farwell Hall
Sidney Small Paine, Brown University, 1908	<i>Newton Centre</i>	Bradford Court

Charles Scroggin Pierce,	<i>Tyler, Tex.</i>	31 Farwell Hall
Baylor University, 1909		
Frank Connors Rideout,	<i>Middle Simonds, N. B.</i>	
Acadia University, 1909		34 Farwell Hall
Francis Howard Rose,	<i>Norwich, Conn.</i>	26 Farwell Hall
Colby College, 1909		
Wallace Crooker Sampson,	<i>Lynn</i>	4 Farwell Hall
Boston Bible School and Ransom Institute		
Frank Montague Swaffield,	<i>Lawrence</i>	25 Farwell Hall
Packard College, N. Y.		
Howard Clark Whitcomb,	<i>Franklin, Ind.</i>	31 Farwell Hall
Franklin College, 1909		

Merritt Lodge Gregg,	<i>Laconia, N. H.</i>	3 Farwell Hall
Bates College, 1906; Brown University, M. A., 1908		

Missionary Students

By vote of the Trustees, young women looking forward to foreign missionary service, and recommended by the Woman's Baptist Foreign Missionary Society, are admitted to class-room work in the Institution, under the direction of the Faculty.

While they are pursuing their studies, they are resident in Hasseltine House, located near the Seminary grounds, and are under the immediate supervision of the Board of the Woman's Baptist Foreign Missionary Society.

Lucy Louise Austin,	<i>Wellsboro, Pa.</i>
Philadelphia Baptist Training School, 1909	
Ella Jane Draper,	<i>Rochdale</i>
Mount Holyoke College, 1907	
Ruth Daniels French,	<i>Milford, N. H.</i>
Wellesley College, 1907	

Maude Goddard,	<i>Ningpo, China</i>
Bucknell University, 1901	
Nellie Florence Hollis,	<i>Weymouth</i>
Esther Dorsey Nairn,	<i>Rochester, N. Y.</i>
University of Rochester, 1909	
Elsie Maude Northrup,	<i>Rochester, N. Y.</i>
Brockport Normal School, 1905	
Grace Haggert Patten,	<i>Geneva, N. Y.</i>
Franklin County Public Hospital, 1908	

Dorothy Brayton Anderson, *Newton Centre*

Summary of Students

By Classes

Fellow	1
Graduate Students	14
Senior Class	9
Middle Class	25
Junior Class	23
Women	9
	<hr/>
	81

By States

Maine	1	Tennessee	1
New Hampshire	4	Missouri	1
Vermont	2	Kansas	2
Massachusetts	28	Oklahoma	1
Rhode Island	4	Nova Scotia	3
Connecticut	2	Prince Edward's Island	2
New York	6	New Brunswick	8
New Jersey	1	British Columbia	1
Pennsylvania	2	Scotland	1
Virginia	1	Sweden	1
North Carolina	1	China	1
Texas	2		<hr/>
Michigan	4		81
Indiana	1		

By Colleges

Acadia University . . .	9	McGill University . . .	1
Bates College . . .	4	McMaster University . . .	1
Baylor University . . .	2	Mount Holyoke College . . .	1
Betel Seminariet . . .	1	Nautical Academy, Holland . . .	1
Biddle University . . .	1	New Hampshire College . . .	1
Brown University . . .	12	Ottawa University . . .	1
Bucknell University . . .	3	Packard College . . .	1
Colby College . . .	3	Southwest Baptist College . . .	1
Colgate University . . .	5	University of Buffalo . . .	1
Columbian University . . .	1	University of Chicago . . .	4
Ewing College . . .	1	University of Nebraska . . .	1
Franklin College . . .	1	University of New Brunswick . . .	4
Harvard University . . .	3	University of Rochester, . . .	2
Kalamazoo College . . .	3	University of Vermont . . .	1
La Grange College . . .	1	Wellesley College . . .	1
Massachusetts Institute of Technology . . .	1	William Jewell College . . .	1

General Information

Location and Buildings

Newton Centre, the seat of the Institution, is seven miles from Boston, the fifth city of the country, with a population of 600,000, famous as the educational and cultural centre of North America. Newton, one of its most beautiful suburbs, is sufficiently aside from the stir of business and society to offer the quiet needed for scholarly pursuits, yet near enough to allow the freest participation in the city's intellectual life.

The Newton Theological Institution is one of seven Protestant theological seminaries in or near the city. Harvard University, Boston University, and Tufts College are also at hand.

Library facilities are unsurpassed. The thirty thousand books in the seminary library are supplemented by the Newton city library and by more than a million volumes in the Harvard University and Boston Public Libraries, and these again in the theological line by the General Theological Library of Boston with twenty thousand volumes.

The historical and literary associations of Boston are of the greatest interest, and it is consequently the Mecca of many a tourist. On this account it is also a favorite convention city, and scarcely a week goes by without an important conference, social, educational, or religious.

A city of a half million inhabitants offers endless opportunity for missionary activity, and for the investigation of sociological problems. University settlements, the Salvation Army and institutional churches, the Associated Charities, industrial schools, young people's clubs, and the activities of the Baptist City Missionary Society furnish channels for or-

ganized effort, and students are encouraged to share in this work as far as may be consistent with their obligations to the school.

Lectures, addresses, and concerts follow each other in continuous succession during the fall and winter. The weekly concerts of the Boston Symphony Orchestra offer the choicest means of musical cultivation; the art exhibitions of the museums, libraries and clubs are an æsthetic privilege of the highest value; the schools of oratory give the student the opportunity of studying elocution under the best masters; and the historical, social and religious advantages of the city constitute a liberal education in themselves. The day has passed when the modern minister can do without this broad training, and equip himself satisfactorily without the refinements for which Boston long ago won renown.

In Newton the seminary has an ideal location. It occupies the whole summit of one of the sightliest hills in eastern Massachusetts. Its beautiful campus, artistically adorned with trees and shrubs, and with a fringe of the old forest on its western ridge, offers the generous freedom of its fifty acres. From the hill, there is an overlook of many miles across the wooded country, dotted with the smaller cities, to the far New Hampshire heights crowned by Mount Monadnock on the north, and across the quieter expanse of the more rural Old Colony district on the south, while to the east one may descry the gilded dome of the state house and the slender shaft of Bunker Hill monument.

There are six principal buildings, conveniently arranged on the roomy hilltop. The comparatively new Hills Library occupies the site of the original Mansion House, well known to those familiar with Newton fifty years ago. It is near the centre of the campus with the dormitories, Farwell and Sturtevant Halls, on either side. Beyond Farwell Hall toward the

north on the brow of the hill is Colby Hall, which contains the lecture rooms, the chapel, and the President's office. Beyond Sturtevant Hall to the south is the gymnasium. On the east side of the quadrangle in the rear of the Library is the President's house, a modern brick structure in the colonial style. Carefully laid out walks and drives, tennis courts, and fields adapted to baseball and football furnish ample opportunities for exercise. On such a site and with such accommodations there can hardly fail to be, as there always has been, a cheerful and profitable community life.

To reach Newton Centre, the visitor should take one of the frequent trains at the South Station, Boston, which require twenty to twenty-five minutes for the run; or should take a Newton Boulevard electric car at the Subway and change to a Newton Centre car at Lake Street. This method requires less than an hour. Newton Centre should be differentiated sharply from Newton or Newtonville or any other of the numerous Newtons.

The Admission of Students

The Institution, through its Trustees, is under the supervision of the Baptist churches of New England. It is intended to prepare students for the Christian ministry in Baptist churches, but representatives of any Christian denomination may be admitted upon approval of the Faculty, and students who are able to comply with the terms of admission may be received, though they plan to enter some other of the modern public activities of the Christian Church.

Those applying for admission must give evidence of genuine piety and of gifts adapting them to the work of the ministry. They are expected to present ordination papers, a license to preach, or a vote of the church to which they belong approving their purpose to take a theological course.

The courses of study are designed for those who have completed a regular college course and have obtained a degree upon graduation. Students for the ministry are advised to pursue the B. A. course, as on the whole the best adapted to ministerial training. Students who have completed a college course and *have received some other degree than B. A. will be admitted.*

Those who are not graduates must approve themselves to the Faculty, by examination or otherwise, as qualified to pursue the course successfully. Correspondence will bring the necessary information on this point.

Students who desire, at the beginning of their Junior year, to enter upon the course which leads to the Degree of Bachelor of Divinity, must come prepared in Greek. They should have an accurate knowledge of the inflection and of the general principles of the syntax of the Greek language, and should be able to translate the Anabasis of Xenophon or the New Testament with accuracy and reasonable facility.

Students who desire the B. D. course, but are not prepared in Greek to enter it at the beginning of the Junior year, will be given an opportunity, in a beginners' Greek class, to make good their deficiency.

The course which leads to the degree of Bachelor of Divinity on graduation (see p. 63) is recommended to all students as the best. Men desiring to omit Hebrew or Greek, or both, may elect other courses in place of these studies, and may receive a diploma at the end of the whole course.

All students who enter the Junior class are expected to be familiar with the English Bible, and especially with the historical books. They are urged to devote as much time as possible during the summer preceding their entrance to a thorough mastery of an outline of the contents of these books.

Advanced Standing

Applicants for advanced standing will be required to pass an examination in the studies that have been pursued by the class they wish to enter, but students honorably dismissed from other theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course or its equivalent. Such students must produce testimonials of their good standing and regular dismissal before they can be received. In special cases students who present certificates for theological work completed in College will receive credit for corresponding courses at this Institution.

The Faculty accepts the year of theological study at Acadia University as the equivalent of the Junior year at this Institution, and students who bring certificates that the work has been completed with credit are admitted to the Middle class.

The Institution has entered into an agreement with Brown University whereby men who take certain courses at Brown and attain the grade of C, or pass a successful examination at Newton, will be credited toward graduation in theology as follows: university studies in *Biblical Literature and History*, courses 1, 2 (see catalogue of Brown University) — 132 hours; courses 13, 17, 18, 14, 19, 20 — 112 hours; courses 7-12 — 108 hours; in *English*, course 7 — 33 hours; in all 385 hours out of a grand total of 1,485 for the whole theological course.

Special Students

The President and Faculty are authorized, in their discretion, to admit to the classes of the Institution special students not candidates for degrees who in their opinion are capable of profiting by the instruction given in the Institution. Such

students upon the completion of their special course may be granted a certificate covering the work done. Special students are expected to attend regularly the courses for which they have entered.

Entrance examinations will be held in Colby Hall, Wednesday, September 21, 1910, beginning at eight o'clock. Applicants should present themselves at that time for examination.

Students will also be admitted at the beginning of the Winter and Spring terms. See Calendar p. 3.

The Gordon School

The Institution has under its oversight in Boston this training school for Christian workers. Suitable instruction is provided for young men and women, to enable them to become pastor's assistants, Sunday school workers, church visitors, and missionaries either in the city or abroad.

Over sixty students are enrolled this current year. Many of them are assisting the Baptist City Mission Society in religious and social service. A special bulletin of the Gordon School may be obtained by addressing the Dean, Rev. W. B. Boggs, D. D., The Gordon School, Clarendon and Montgomery Streets, Boston, Mass.

The Curriculum by Departments

Old Testament Interpretation

PROFESSOR BROWN AND ASSOCIATE PROFESSOR DONOVAN

(For courses 1-8, see pages 39-42; 9-20, pages 50-56)

1. Elements of the Hebrew language. Autumn term, four hours a week; Junior class. Professor Brown.
2. Interpretation of Old Testament historical books. Autumn term, four hours a week; Junior class. Professor Donovan.
3. Grammatical study of Hebrew prose; special hermeneutics for poetry and prophecy. Winter term, four hours a week; Junior class. Professor Brown.
4. Interpretation of Old Testament prophetic books. Winter term, four hours a week; Junior class. Professor Donovan.
5. Old Testament Literature. Winter term, two hours a week; Junior class, prescribed. Professor Donovan.
6. Exegesis of II Kings. Spring term, four hours a week; Junior class. Professor Brown.
7. Interpretation of the later books of the Old Testament. Spring term, four hours a week; Junior class. Professor Donovan.
8. Old Testament Literature. Spring term, two hours a week; Junior class, prescribed. Professor Donovan.
9. Rapid reading of the Hebrew Old Testament. Autumn term, two hours a week, elective. Professor Brown.
10. Exegesis of Ezekiel. Autumn term, two hours a week, elective. Professor Brown.

11. Study of Hebrew poetry. Autumn term, two hours a week, elective. Professor Donovan.
12. Elements of Arabic. Autumn term, two hours a week, elective. Professor Donovan.
13. Rapid reading of the Hebrew Old Testament. Winter term, two hours a week, elective. Professor Donovan.
14. Exegesis of Jeremiah. Winter term, two hours a week, elective. Professor Brown.
15. Interpretation of Zechariah. Winter term, two hours a week, elective. Professor Donovan.
16. Messianic Prophecy (Seminar course). Winter term, two hours a week, elective. Professor Brown.
17. Elements of Syriac. Winter term, two hours a week, elective. Professor Donovan.
18. Rapid reading of the Hebrew Old Testament. Spring term, two hours a week, elective. Professor Donovan.
19. Exegesis of Isaiah 40-66. Spring term, four hours a week, elective. Professor Brown.
20. Messianic Prophecy. Spring term, two hours a week, elective. Professor Brown.

ELECTIVES IN 1911

The following courses will be offered in 1911 in place of 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20:

- 9a. Rapid reading of Hebrew. Autumn term, two hours a week. Professor Brown.
- 10a. Exegesis of Jeremiah. Autumn term, two hours a week. Professor Brown.
- 11a. Hebrew poetry. Autumn term, two hours a week. Professor Donovan.
- 12a. Elements of Assyrian. Autumn term, two hours a week. Professor Donovan.

13a. Rapid reading of Hebrew. Winter term, two hours a week. Professor Brown.

14a. Exegesis of Nahum, Habakkuk, and Zephaniah. Winter term, two hours a week. Professor Brown.

15a. Interpretation of Amos and Hosea. Winter term, two hours a week. Professor Donovan.

16a. Hebrew History. Winter term, two hours a week. Professor Donovan.

17a. Elements of Aramaic. Winter term, two hours a week. Professor Donovan.

18a. Rapid reading of Hebrew. Spring term, two hours a week. Professor Brown.

19a. Exegesis of Isaiah. Spring term, four hours a week. Professor Brown.

20a. Hebrew Institutions. Spring term, two hours a week. Professor Donovan.

New Testament Interpretation

PROFESSOR ANDERSON, ASSOCIATE PROFESSOR DONOVAN AND
MR. BERKLEY

1. New Testament Greek, New Testament Exegesis, and Interbiblical History. Autumn term, four hours a week; Junior class. Professor Anderson.

2. New Testament Introduction. Autumn term, two hours a week; Junior class, prescribed. Professor Anderson.

3; 6, 9. Beginners' Greek Course. Throughout the year, four hours a week. See page 26. Mr. Berkley.

4, 5. Discourses of Jesus. Two courses for different sections of the Junior class; one in the Autumn term, the other in the Winter term, four hours a week. Professor Anderson and Mr. Berkley.

7. First Corinthians. Winter term, four hours a week. Mr. Berkley.

8, 10, 18. Romans. For different sections of the Junior class in the Spring term, and also elective. Four hours a week. Professor Anderson and Mr. Berkley.

15. John 13-16. Winter term, two hours a week, elective. Professor Anderson.

13. What Jesus said about God. Winter term, two hours a week, elective. Professor Anderson.

12a. What Jesus said about Himself. Autumn term, two hours a week, elective. Professor Anderson.

16, 11a. Ephesians. Spring and Autumn terms, two hours a week each, elective for different classes of students. Professor Donovan.

19. Hebrews. Spring term, four hours a week, elective. Professor Anderson.

14. The Textual Criticism of the New Testament. Winter term, two hours a week, elective. Professor Donovan.

17. Rapid Reading of Greek New Testament. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1911

The following courses are given in place of New Testament Courses 11a, 12a, 13, 16, 14, 15, 19:

11. I Corinthians. Autumn term, two hours a week. Professor Anderson.

12. The Life of Paul. Autumn term, two hours a week. Professor Donovan.

13a, 16a. The Life of Christ. Winter and Spring terms, two and four hours a week. Professor Anderson.

14a. The History of the Formation of the New Testament Canon. Winter term, two hours a week. Professor Donovan.



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15a. Studies in the Synoptic Gospels. Winter term, two hours a week. Professor Anderson.

19a. II Corinthians. Spring term, two hours a week. Professor Donovan.

17a, 18a. Rapid Reading and Romans will be repeated in 1911.

For Graduate Courses in the New Testament Department, see page 60.

Church History

PROFESSOR HERR AND ASSISTANT PROFESSOR ROWE

1. Primitive Christianity. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

2. Greek Christianity. Winter term, two hours a week; Junior class, prescribed. Professor Rowe.

3. The Age of Augustine. Spring term, two hours a week; Junior class, prescribed. Professor Rowe.

4. Roman Christianity. Autumn term, four hours a week; Middle class, prescribed. Professor Rowe.

5. The German and Swiss Reformation. Winter term, three hours a week; Middle class, prescribed. Professor Herr.

6. The French and Dutch Reformation. Spring term, three hours a week; Middle class, prescribed. Professors Herr and Rowe.

7. Comparative Religion. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Herr.

8. Christianity in the Far East. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

9a. Social History of Christianity. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

16. History and Organization of Modern Protestant De-

nominations. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

11. The English Reformation, and the Puritan Movement. Autumn term, three hours a week; Senior class, elective. Professor Horr.

12. Evangelical Christianity in the Eighteenth Century. Winter term, three hours a week; Senior class, elective. Professor Horr.

13. Christianity in the Nineteenth Century. Spring term, three hours a week; Senior class, elective. Professor Horr or Professor Rowe.

15. Seminar Course for Graduates. Two hours a week. Professor Rowe.

ELECTIVES FOR 1911

17. Social Reforms in the United States. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

10. Social Aspects of Christian Missions. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

14. History and Present Problems of American Baptists. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Christian Theology

PROFESSOR CROSS

The aim of the work in this department is to introduce the student to the main problems of theology, to acquaint him with the outlines of doctrinal systems which have become current, and to enable him on the basis of the teachings of the Scriptures to construct for himself a body of doctrines which

will preserve the best products of Christian thinking in the past and, at the same time, constitute an interpretation of Christian truth which will meet the needs of the present day.

1. Prolegomena to Theology, an examination of the basis and method of Christian theology. Autumn term, two hours a week; Middle class, prescribed.

2. Philosophy of Christianity and Apologetics, Introduction to Dogmatics. Winter term, four hours a week; Middle class, prescribed.

3. The doctrine of God and his relation to Man and the World. Spring term, four hours a week; Middle class, prescribed.

4 and 5. The Christian Doctrine of Salvation. Autumn and Winter terms, three hours a week; Senior class, prescribed.

ELECTIVES

6. A study of the idea of Atonement. Autumn term, 1910. A Seminar, open to members of the Senior class.

7. The idea of Authority in Religion. Winter term, 1911. Open to members of the Middle and Senior classes, two hours a week.

8. Christian Ethics. Spring term, 1910, two hours a week. Open to members of the Senior class.

For Graduate Courses in the Department of Christian Theology, see p. 61.

Homiletics

PROFESSOR ENGLISH

1. Personal Elements in Effective Preaching; analysis, development, and expression of the sermon. Autumn term, two hours a week; Junior class, prescribed.

2. Materials for Preaching. Winter term, two hours a week; Junior class, prescribed.

3. The Study of Men: Modern Psychology in its bearing on Preaching. Spring term, two hours a week; Junior class, prescribed.

4. The Conduct of Public Worship. Autumn term, two hours a week; Middle class, prescribed.

5. Pastoral Theology: Pastoral Leadership in the varied activities of the Church. Autumn term, three hours a week; Senior class, prescribed.

6. The Pastor as Teacher. Winter term, three hours a week; Senior class, prescribed.

7. The Pastor and Missions. Spring term, two hours a week; Senior class, prescribed.

8. Expository Preaching. Autumn term, two hours a week; Middle and Senior classes, elective.

9. The Social Teaching of Amos. Winter term, two hours a week; Middle and Senior classes, elective.

10. The Pastor's Evangelistic Equipment and Methods. Spring term, two hours a week; Middle and Senior classes, elective.

11. The Conversations of Jesus. Spring term, two hours a week; Middle and Senior classes, elective.

ELECTIVES IN 1911

8a. The Pastor in his Relation to Social Welfare. Autumn term, two hours a week; Middle and Senior classes.

9a. Modern English and Scotch Ministers. Winter term, two hours a week; Middle and Senior classes.

10a. Modern American Ministers. Spring term, two hours a week; Middle and Senior classes.

11a. The Addresses of Jesus, Peter and Paul. Spring term, two hours a week; Middle and Senior classes.

12. Modern English and American Ministers. Two hours a week throughout the year; for graduates.

13. Social Aspects of Christianity. Two hours a week throughout the year; for graduates.

Elocution

PROFESSOR CURRY

1. Breathing and voice culture. Autumn term, one hour a week; Junior class.

2, 3. Elemental principles of vocal expression. Winter and Spring terms, one hour a week; Junior class.

4. Vocal expression, continued. Autumn term, one hour a week; Middle class.

5, 6. Purpose of expression, phonology, and articulation. Winter and Spring terms, one hour a week; Middle class.

7. Extemporaneous speaking, oratorical pantomime. Autumn term, two hours a week, besides additional work with each member of the class upon individual needs; Senior class.

8, 9. Reading of the Bible and hymns; general laws of expression. Winter and Spring terms, two hours a week, besides personal work as in the autumn term; Senior class.

Courses in Applied Christianity

The Social Teaching of 'Amos. Homiletics 9. Winter term, two hours a week; Middle and Senior classes, elective. Professor English.

Social Aspects of Christianity. Two hours a week throughout the year; elective for graduates. Professor English.

The Pastor in his Relation to Social Welfare. Homiletics 8a. 1911. Autumn term, two hours a week; Middle and Senior classes, elective. Professor English.

The Addresses of Jesus, Peter, and Paul. Homiletics 11a. 1911. Spring term, two hours a week; Middle and Senior classes, elective, Professor English.

Christianity in the Far East. History 8. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Aspects of Christian Missions. History 10. 1911. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social History of Christianity. History 9a. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Reforms in the United States. History 17. 1911. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Religious Psychology. Autumn term, two hours a week; Senior class, prescribed; Middle class, elective. Dr. Tuller.

The Family as a Social Institution. Spring term, two hours a week; Middle and Senior classes elective. Professor Dealey.

The Pastor and the Music of the Church. Winter term, one hour a week; Middle and Senior classes, elective. Mr. Loud.

Lectures on Missions. Spring term; elective. Dr. Mabie.

Arrangements have been made so that students may take courses in sociology and philosophy at Harvard, Brown, and Boston Universities under the direction of the Newton Faculty. Those taking these courses, however, must adjust their work to the Newton curriculum, and maintain a high average at the seminary.



Prescribed and Elective Studies

The course provides for three years of study. Each year is divided into three terms. The studies are in part prescribed, in part elective. Each student is required to attend in any term not less than thirteen hours a week of recitations and lectures, and an average throughout his course of not less than fifteen hours a week. In addition to the prescribed studies of any term, each student must select from the elective studies of that term courses sufficient to make, with the prescribed studies, the required number of hours. Students in any of the classes, with the approval of the Faculty, may elect studies in excess of the fifteen hours. Elective studies when chosen become required studies.

The prescribed and elective courses, presented in this catalogue, are for the most part those of the current year, and, when the future is concerned, they represent the normal schedule. Changes may be made at any time.

The prescribed work is as follows:

The Curriculum by Terms

Prescribed Studies — The Junior Year

AUTUMN TERM

Old Testament. — 1. Instruction in Hebrew Orthography and Etymology by the inductive method, using Harper's text-books and the book of Genesis; translations from English into Hebrew with blackboard exercises in writing the Hebrew of

Genesis 1-3 and the inflections of the language. Four hours a week. Professor Brown.

2. Rapid interpretation of passages selected from the historical books of the Old Testament. Prescribed for Juniors who do not elect Hebrew. Four hours a week. Professor Donovan.

New Testament. — 1. General survey of the field of New Testament study. Studies in the Greek of the New Testament, with a review of the Classical Greek. Lectures on hermeneutics. The Acts and the Epistle to the Galatians as a basis of grammatical and hermeneutical study. Exercises in paraphrase and word study. The history of the interbiblical period and New Testament times. Four hours a week. Professor Anderson.

2. New Testament Introduction. A study of the Synoptic Problem. Special introduction to each of the Gospels and Epistles, taking up all the present day problems, and furnishing a rapid survey of the history of the Apostolic Age. For all the class. Two hours a week. Professor Anderson.

3. Beginners' Greek Course. Elements of Greek for Juniors who come without preparation in that language and yet desire the degree of Bachelor of Divinity. Four hours a week in place of New Testament Course 1 above. Mr. Berkley.

4. Exegesis of selected parables, the Sermon on the Mount, and other discourses of Jesus, with instruction in the principles of interpretation. Prescribed for Juniors who do not elect Greek studies. Four hours a week. Mr. Berkley.

Church History. — 1. Primitive Christianity — the preparation, the setting, the beginnings, expansion, life and literature of the Apostolic Age; the elements of Catholicism in the second century; Irenæus. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 1. Personal elements in effective preaching;

manliness in the ministry; New Testament characteristics of preaching; the text; the structure of the sermon; the element of appeal in preaching; examination by the students of works on preaching and of the sermons of eminent preachers; outlines of sermons for examination by the professor. Two hours a week. Professor English.

Elocution. — 1. Breathing and voice culture; correct mental action in reading and speaking. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 3. Hebrew Etymology continued; rapid reading of Exodus 1-24, with special attention to Hebrew syntax. Four hours a week. Professor Brown.

4. Rapid interpretation of passages selected from the prophetic books of the Old Testament. Continuation of O. T. Course 2. Four hours a week. Professor Donovan.

5. Old Testament Literature: introduction to the books of the Old Testament; lectures on the Text and Canon of the Old Testament. For all the class. Two hours a week. Professor Donovan.

New Testament. — 5. Careful exegesis of selected parables, the Sermon on the Mount, and other discourses of Jesus. Four hours a week. Professor Anderson.

6. Beginners' Greek Course (continued). Four hours a week in place of N. T. Course 5 above. Mr. Berkley.

7. Exegesis of the First Epistle to the Corinthians. Continuation of N. T. Course 4. Four hours a week. Mr. Berkley.

Church History. — 2. Greek Christianity — the theological emphasis, Greek thinkers and the councils; the formative period in organization; worship and the sacraments. Lec-

tures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 2. Qualities of expression in preaching; the gathering of materials for preaching; examination by the students of the sermons of eminent preachers; outlines of sermons for examination by the professor; studies in biography of successful pastors, preachers, missionaries, and others, begun and continued through the course. Two hours a week. Professor English.

Elocution. — 2. Elemental principles of vocal expression; voice culture continued; physical training. One hour a week. Professor Curry.

SPRING TERM

Old Testament. — 6. Special hermeneutics for Hebrew Poetry and Prophecy; grammatical study of II Kings, with exegesis of the more interesting and difficult passages; exegetical papers prepared by the students. Four hours a week. Professor Brown.

7. Rapid interpretation of selections from the later writings of the Old Testament. Four hours a week. Continuation of O. T. Course 4. Professor Donovan.

8. Old Testament Literature continued: introduction to the books of the Old Testament; lectures on the Text and Canon of the Old Testament. For all the class. Two hours a week. Professor Donovan.

New Testament. — 8. Careful exegesis of the first half of the Epistle to the Romans. Four hours a week. Professor Anderson.

9. Beginners' Greek Course (continued). Four hours a week in place of N. T. course 8 above. Mr. Berkley.

10. Exegesis of the Epistle to the Romans. Continuation of N. T. Course 7. Four hours a week. Mr. Berkley.

Church History. — 3. The Age of Augustine — the Latin Church and its leaders; Augustine: his controversies and his contribution to Christian thought; the end of an era. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 3. The ministry and the age; the study of men; dealing with men; the preparation of the sermon; the different methods of making and delivering sermons; modern psychology in its bearing on preaching; written sermons for private criticism by the professor. Two hours a week. Professor English.

Elocution. — 3. Elemental principles of vocal expression; voice culture; physical training. One hour a week. Professor Curry.

The Middle Year

AUTUMN TERM

Church History. — 4. Roman Christianity — the institutional emphasis; the rise of the papacy; influence of the Church upon the Germans; mediæval missions; Boniface; Charlemagne; theories of Church and State; mutual relations; the Crusades; awakening of the modern spirit in opposition to authority: in politics, in social and industrial affairs, in education, morals, and religion; forerunners of the Reformation. Lectures and special research. Four hours a week. Professor Rowe.

Theology. — 1. Prolegomena to Theology. Idea of theology, its necessity and purpose; its place among the sciences; nature and validity of religious knowledge; fundamental conceptions; their vindication; the subjective factor; "Natural Theology;" authority; relation between sources and methods in theology.

Christian Theology. Its peculiar character and guiding principle; mutual relations and integration of the Christian theological disciplines; materials; how discriminated; historical survey of theological science. Two hours a week. Professor Cross.

Homiletics. — 4. The conduct of public worship: the grounds of worship; the difference between preaching and worship; the enrichment of public worship by the minister, congregation, and choir; the value of the psalms and of the prayers of the Bible in public worship; congregational singing; the pastoral prayer. Two hours a week. Professor English.

Elocution. — 4. Vocal expression, continued from the Junior year; rhythm and melody of speech. One hour a week. Professor Curry.

WINTER TERM

Church History. — 5. The German and Swiss Reformation. The organization of the papacy; general characteristics of the Sixteenth Century; Italian and German Humanism; the forerunners of the Reformation in Italy and Germany; Martin Luther; the propagation of Protestantism; the controversies of the Reformers with Rome and among themselves; Lutheran theology; the Reformation settlement; analysis of the "Book of Concord." Research work, reports, and essays. Three hours a week. Professor Horr.

Theology. — 2. Philosophy of Christianity and Apologetics. Place of Christianity among the religions; definition, comparison of views; the truth and the truths of Christianity; historical, philosophical and experiential vindication; finality; the norm of Christian doctrine; place of Christ, the Bible, the individual and the church in determining the contents of

Christian doctrine; Catholicism and Protestantism, rationalism and evangelism.

Dogmatics. The Christian Conception of God. Its historical origin; relation to Hebrew and Greek conceptions; gradual development of it; relation of the teaching and the person of Christ to it; later alien elements. Four hours a week. Professor Cross.

Elocution. — 5. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

SPRING TERM

Church History. — 9. The French and Dutch Reformation. The teaching of Lefèvre and the work of Calvin to the Edict of Nantes; the relations of France to the papacy; the school of Saumur; the Port Royalists; the conflict of Holland with Spain, and the Synod of Dort. Three hours a week. Professors Horr and Rowe.

Theology. — Dogmatics (continued). The Christian Doctrine of God. The existence of God: how known; examination of methods of "proof;" "innate" knowledge; relation of existence of God to our knowledge of him; theism, polytheism, pantheism, atheism. The character of God in relation to man and the world: personality; compatibility with idea of the Absolute; ground of attributing moral character to God; qualities of his nature postulated in the existence of the world. The threefold revelation of God: scriptural basis of the doctrine of the Trinity; development through speculation; worth to the Christian heart.

The Christian Doctrine of the World. Why necessary; how far dependent on other sciences; distinctive character; comparison with other views; creation, preservation and end

of the world; providence; relation of kingdom of God to divine government; miracle; problem of evil. Four hours a week. Professor Cross.

Elocution. — 6. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

The Senior Year

AUTUMN TERM

Theology. — 4. Dogmatics (continued). The Christian Doctrine of Salvation. Man and his sin; method of arriving at a knowledge of man's nature; his place in the universe; limits of his knowledge; his freedom and dependence; his destiny. Nature of human sin; theories of its origin; personal and hereditary sin; its universality; guilt and penalty; effect on man's intelligence. Problem of relation of sin to the moral order of the world. Three hours a week. Professor Cross.

Homiletics. — 5. Pastoral Theology. The nature and usefulness of the Christian pastorate; the opening of the pastorate; pastoral visiting; the conduct of the mid-week meeting; the oversight of the Sunday school; the pastor as teacher; public preaching by the students in the chapel; written sermons for private criticism by the professor; examination of sermons and outlines by the students and the professor. Three hours a week. Professor English.

Elocution. — 7. Extemporaneous speaking; gesticulation and other forms of oratorical pantomime; advanced vocal expression. Class work two hours a week, besides additional work with each member of the class upon individual needs. Professor Curry.

WINTER TERM

Theology. — 5. Christ and his Salvation. Jesus of Nazareth and the historic Christ; relation of his person to the Christian faith; ancient and modern theories of his person; significance of his life, death and resurrection; function of Christian experience in the interpretation of the work of Christ; work of the Holy Spirit in salvation; atonement and faith; salvation under the aspects of completeness and progressiveness; the Christian communion; eternal issues. Three hours a week. Professor Cross.

Homiletics. — 6. Pastoral Theology, continued. The relation of the pastor to the nurture of the spiritual life in children and youth; the psychology of religion; the organization of the church for work; young people, their organization and work; public preaching by the students in the chapel; written sermons for private criticism by the professor; examination of sermons and outlines by the students and the professor. Three hours a week. Professor English.

Elocution. — 8. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the autumn term. Professor Curry.

SPRING TERM

Homiletics. — 7. Pastoral Theology continued. Proportionate and systematic beneficence; the corporate life of the church; the pastor and missions; pastoral success; pastoral qualifications; pastoral perils; the administration of the ordinances; the conduct of public services by the students in the chapel. Two hours a week. Professor English.

Elocution. — 9. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole

course. Two hours a week, besides personal work as in the autumn term. Professor Curry.

Senior Theses

Each member of the Senior class, as a condition of graduation, is required to prepare a thesis from 2,500 to 5,000 words in length and to present it not later than March 31.

A list of topics is announced in the catalogue each year, from which the members of the Middle class will select two, designating them as first and second choice respectively, and report them with their elective studies the second Thursday in May. Topics will be assigned by the Faculty before the Anniversary.

The class of 1911 will select topics from the following list:

1. The Hebrew System of Land Tenure.
2. The Attitude of Jeremiah toward the Written Law of his Day.
3. The Conceptions of God's Justice and His Mercy in the Prophetical Books of the Old Testament.
4. The Missionary Teaching of the Old Testament Prophets.
5. The Christology of the Epistle to the Hebrews.
6. The Value of the Book of Revelation to the Preacher.
7. The Doctrine of the Atonement in the New Testament.
8. John's Teaching of Union with Christ.
9. The Influence of Calvinism upon English Christianity.
10. The Social Documents of the Reformation.
11. Comparative Study of the Ethics of Confucius and of Jesus.
12. The Tendency toward Centralization among American Baptists.



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13. The Christian Conception of Immortality.
14. The Dogma of Papal Infallibility.
15. The Papal Estimate of Modernism.
16. The Christian Self-Estimate and Egoism.
17. The Social Preaching of the Prophets and its Bearing upon the Modern Ministry.
18. A Critical Review of Rauschenbusch's "Christianity and the Social Crisis."
19. The Value of Modern Psychology to the Christian Minister.
20. The Institutional Church, — its Principles, Methods, and Value.

Elective Studies

Most of the elective studies are open to more than one class. They are arranged in three groups, according to the term in which they are given.

No elective course will be given to fewer than four students, except at the option of the professor.

On the second Thursday in December, and the last Thursday in February, members of the Senior and Middle classes are required to report in writing their election of studies for the next term. On the second Thursday in May, members of the Middle and Junior classes make a similar report of election of studies for the Autumn term of the next year, and members of the Middle class select topics for Senior theses. Students desiring to attend courses, additional to those upon which they are to be examined, should make application in writing on the above mentioned days. Changes in the studies elected may be made only by special permission of the Faculty, and this is also to be requested in writing.

AUTUMN TERM

Old Testament

9. 1910. Rapid interpretation of Hebrew Old Testament, — I and II Samuel, I Kings at sight in class; Isaiah 40-66 assigned for private reading and required for the examination.

9a. 1911. Rapid interpretation of Hebrew Old Testament, — Genesis 9-50, Jonah, Ruth, Esther, at sight in class; selections from the first nine Minor Prophets assigned for private reading and required for the examination. Each two hours a week. Open to all students prepared in Hebrew. Professor Brown.

10. 1910. Exegesis of Ezekiel.

10a. 1911. Exegesis of Jeremiah. Each two hours a week. Open to students who have taken O. T. course 6 or its equivalent. Professor Brown.

11. 1910. Exegesis of selected Psalms with reference to their theological content.

11a. 1911. Exegesis of selections from Hebrew poetry with study of poetical structure. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

12. 1910. Elements of Arabic.

12a. 1911. Elements of Assyrian. Reading of historical texts. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

New Testament

11a. 1910. The Epistle to the Ephesians. An exegetical course. Professor Donovan.

11. 1911. The First Epistle to the Corinthians. An exegetical course. Professor Anderson. Each two hours a week. Open to all students who have taken N. T. course 8.

12a. 1910. What Jesus said about Himself. A study in Biblical Theology. Professor Anderson.

12. 1911. The Life of Paul, including a thorough discussion of the critical questions involved. Professor Donovan. Each two hours a week. Open to all members of the Middle and Senior classes. Candidates for B. D. electing these courses will be required to read some extra N. T. Greek, unless they take other Greek studies at the same time.

Church History

7. 1910, 1911. Comparative Religion. The philosophy of religion, and a detailed study of the Babylonian and Egyptian religions, Confucianism, Hinduism, Buddhism, and Islam, compared with Judaism and Christianity. Essays and research work on the basis of the Sacred Books of the East. Two hours a week. Open to the Middle and Senior classes. Professor Horr.

11. 1910, 1911. The English Reformation. The antecedents of the Reformation in England; John Wycliffe; the Oxford Reformers; the policy of Wolsey; the legal and doctrinal break with Rome; the Protestant ascendancy; the Romanist reaction; the Puritan Movement: the rise of Puritanism and Independency; the contest to determine the seat of sovereignty in church and state; the settlement of New England; the religious phases of the Commonwealth; the triumph of Episcopacy; the Colonial churches. Three hours a week. Open to the Senior class. Professor Horr.

Theology

6. 1910. The Idea of Atonement, considered from the biblical, historical, and philosophical standpoints. A seminar course. Two hours a week. Open to the Senior class. Professor Cross.

Homiletics

8. 1910. Expository preaching. Instruction in the qualities and the value of expository preaching, and in the equipment of the expository preacher; examination by the students of the expository sermons of effective preachers; outlines of expository sermons by the students studied in the class.

8a. 1911. The pastor in his relation to social welfare; the social movement of our time; incentives to a social ministry; the church and the family; the ministry and divorce; the church and the school; human weal and property; the scope of the pastor's ministry concerning industrial conditions. Each two hours a week. Open to Middle and Senior classes. Professor English.

Applied Christianity

1909. Religious Psychology. Two hours a week. Open to Middle and Senior classes. Dr. Tuller.

WINTER TERM

Old Testament

13. 1910. Rapid reading of Hebrew Old Testament, — Exodus 25-40 and Numbers at sight in class; Ezekiel 1-24 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Donovan.

13a. 1911. Rapid reading of Hebrew Old Testament, — Deuteronomy and Joshua at sight in class; Jeremiah 25-52 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Brown.

14. 1910. Exegesis of Jeremiah, continued.

14a. 1911. Exegesis of Nahum, Habakkuk and Zephaniah.

Each two hours a week. Open to students who have taken O. T. course 6. Professor Brown.

15. 1910. Interpretation of Zechariah with special reference to the theological ideas contained in the book.

15a. 1911. Interpretation of Amos and Hosea, with special reference to the theological ideas contained in these books. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

16. 1910. Messianic Prophecy (Seminar course). Two hours a week. Open to Middle and Senior classes. Professor Brown.

16a. 1911. Outline of Hebrew History. Two hours a week. Open to all students. Professor Donovan.

17. 1910. Elements of Syriac.

17a. 1911. Elements of Aramaic: study of the Biblical Aramaic and of selections from the Targums. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

New Testament

13. 1910. What Jesus said about God. A study in Biblical Theology.

13a. 1911. The Life of Christ. Each two hours a week. Open to all members of the Middle and Senior classes on conditions similar to those attached to N. T. electives 12 and 12a. Professor Anderson.

14. 1910. The Textual Criticism of the New Testament. Open to all students who have taken N. T. course 8.

14a. 1911. The History of the Formation of the New Testament Canon. Open to all members of the Middle and Senior classes. Each two hours a week. Professor Donovan.

15. 1910. John 13-16. An exegetical course.

15a. 1911. Studies in the Synoptic Gospels. Each two

hours a week. Open to all students who have taken N. T. course 8. Professor Anderson.

Church History

12. 1910, 1911. Evangelical Christianity in the Eighteenth Century. The Wesleyan revival; the Evangelical and High Church parties; the great awakening in New England; George Whitefield; the theology of Jonathan Edwards; the Arminian influence; the English Nonconformists: the struggle for religious liberty from the Savoy Conference; changes in the theological attitude of the various branches of the Nonconformists down to the repeal of the Test and Corporation Acts in 1828. Three hours a week. Open to the Senior class. Professor Horr.

8. 1910, 1911. Christianity in the Far East. The theory and science of modern missions, and the recent emphasis; pioneering in the Orient; periods of progress; present Asiatic politics, and their relation to missions; geographical and historical missionary survey, mainly of the countries occupied by the American Baptist Missionary Union, with a consideration of problems of growth and administration. Lectures and special reports. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

9a. 1910. Social History of Christianity. Introductory lectures on the influence of Christianity upon the family and society in ancient and mediæval times; the social side of the Reformation and modern religious awakenings; the eighteenth century, and the approach to nineteenth-century humanitarianism. Historical investigation of the beginnings of modern social problems. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

17. 1911. Social Reforms in the United States. Slavery, temperance and prison reform movements; associated chari-

ties; the labor problem; immigration; the peculiar problems of urban and rural life; the relation of the church to all of these. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

Theology

7. 1911. The Idea of Authority in Religion. Two hours a week. Open to the Middle and Senior classes. Professor Cross.

Homiletics

9. 1910. The Social Teaching of Amos; its content and expression in their bearing upon the modern ministry; the personal qualities of Amos, in their homiletic value to-day, as indicated by the substance and the form of his preaching. Each two hours a week. Open to Middle and Senior classes. Professor English.

9a. 1911. Modern English and Scotch Ministers: their lives, personalities, characters, pastoral methods, and preaching; study of their biographies; lectures by the professor and inquiry by the students. Each two hours a week. Open to Middle and Senior classes. Professor English.

Applied Christianity

1910. The Pastor and the Music of the Church. Two hours a week. Open to Middle and Senior classes. Mr. Loud.

SPRING TERM

Old Testament

18. 1910. Rapid reading of Hebrew Old Testament, — I and II Chronicles, at sight in class; Ezekiel 25-48 assigned for private reading and required for the examination. Two

hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

18a. 1911. Rapid reading of Hebrew Old Testament, — Leviticus and Judges at sight in class; Haggai, Zechariah, Malachi, and Daniel, assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. course 6. Professor Brown.

19. 1910. Exegesis of Isaiah 40-66.

19a. 1911. Exegesis of Isaiah (earlier chapters). Each four hours a week. Open to students who have taken O. T. course 6. Professor Brown.

20. 1910. Messianic Prophecy, continued. Two hours a week. Open to students who have passed in course 16. Professor Brown.

20a. 1911. Hebrew Institutions: An investigation of the history and significance of some of the most important social and religious observances of the Hebrews. Two hours a week. Open to students who have passed in course 16a, or whose election has the special approval of the instructor. Professor Donovan.

New Testament

16. 1910. The Epistle to the Ephesians. Open only to the members of the Middle and Senior classes, who do not elect Greek studies. Two hours a week. Professor Donovan.

16a. 1911. The Life of Christ, continued. Open to all members of the Middle and Senior classes on the same conditions as N. T. elective 13a. Four hours a week. Professor Anderson.

17 and 17a. 1910, 1911. Rapid Reading of the Greek New Testament: The Acts and selections from the Epistles at sight in class; portions of the New Testament, not previously read, assigned for private reading and included in the examination.

Two hours a week. Open to the Middle and Senior classes. Professor Donovan.

18 and 18a. 1910, 1911. The Epistle to the Romans, Chaps. 1-8. Four hours a week. Open to members of the Middle and Senior classes who are prepared in Greek. Professor Anderson.

19. 1910. The Epistle to the Hebrews. Interpretation of the epistle, including a thorough study of the ideas of Priesthood, Sacrifice, Covenant, and Atonement. Open to the members of the Middle and Senior classes, who have taken N. T. course 8. Four hours a week. Professor Anderson.

19a. 1911. The Second Epistle to the Corinthians. An exegetical study. Open to the members of the Middle and Senior classes, who have taken N. T. course 8. Two hours a week. Professor Donovan.

Church History

13. 1910. Christianity in the Nineteenth Century. The New England theology as developed and modified; the expansion of religious interests and activities at the beginning of the century; the Humanitarian impulse; the Tractarian movement in England; the revival of 1857 in the United States; the reactions of the Christian life and the Civil War; the dominant theology, the accepted science, historical criticism, social theories, the "New Theology," and present conditions and outlook. Three hours a week. Open to the Senior class. Professor Horr or Professor Rowe.

16. 1910. History and Organization of Modern Protestant Denominations. The origin and growth of the leading churches of to-day, with a comparative study of their principles and their polity. Lectures and investigations. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

10. 1911. Social Aspects of Christian Missions. The em-

phasis of the age; literature of the subject; its scope; social conditions among pagan civilizations, and among savages; Christian reforms and social methods; statistical studies. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

14. 1911. History and Present Problems of American Baptists. The planting of the Baptist faith in New England; growth, organization, and missionary undertakings; the Philadelphia type; home missions in the South and West; division and reunion; present problems of organization, federation, missionary and social endeavor. Two hours a week. Open to the Senior class. Professor Rowe.

Theology

8. 1910. Christian Ethics. The Christian ideal; comparison with other ideals; its modifications in Augustinianism, Catholicism, Protestantism, Pietism and Deism; effect of modern missions; Christian faith as a basis of conduct; relation of the individual to the Christian communion, the state, economics, the sciences of nature; the Christian virtues. Two hours a week. Open to the Senior class. Professor Cross.

Homiletics

10. 1910. The pastor's evangelistic equipment and methods; the evangelistic feature of the modern pastorate; the Sunday evening service; the character of the preaching service; the materials, the form, and the delivery of the evangelistic message; the conduct of the after-meeting, and of the inquiry meeting; personal evangelism; examination by the students of works on evangelism, of the preaching, and the biographies of evangelistic pastors.

10a. 1911. Modern American Ministers: their lives, personalities, characters, pastoral methods and preaching. Study of their biographies. Lectures by the professor and inquiry

by the students. Each two hours a week. Open to Middle and Senior classes. Professor English.

11. 1910. The conversations of Jesus; analysis of their teaching and expression in their relation to the modern ministry; their value as examples of the minister's dealing with individuals and small groups of persons.

11a. 1911. The Addresses of Jesus, Peter, and Paul; their contents as material for present-day preaching; the qualities of their expression in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry. Each two hours a week. Open to Middle and Senior classes. Professor English.

Applied Christianity

1910. The Family as a Social Institution. Two hours a week. Open to Middle and Senior classes. Professor Dealey.

1910. The Theory and Practice of Missions. The missionary nature of Christianity; the progress of the faith; principles and influences in modern missions; organization. Dr. Mabie.

Graduate Courses

Old Testament. — Graduate students in the Old Testament department have the opportunity to pursue the study of Hebrew and cognate languages and of Old Testament Literature and History further than was practicable for them as undergraduates. They may take such of the elective courses as are suitable to them, and special opportunities will be provided, varied to suit the needs of each graduate. At the beginning of the school year, the men will be expected to select a principal topic, and by Jan. 15th a narrower topic for their

thesis, and upon the thesis the emphasis will be laid by the professor, each student being expected to make a contribution to knowledge upon his subject.

New Testament. — Graduate students in the New Testament department are urged to follow their own bent, and select the topic for graduate or degree work in which they are most interested, provided the topic is of sufficient breadth to furnish an adequate field of investigation. Professor Anderson will give one or more hours a week to each graduate student for personal direction and discussion of the subject. The following topics are merely suggested; any other suitable subject may be chosen.

1. The exegesis of a selected book or books of the New Testament. Courses are provided in exegesis of discourses of Christ, Romans, First Corinthians, Ephesians, John 13-16, Hebrews in 1909-1910.

2. Biblical Theology. The teachings of Jesus or of Paul as a whole, or any of their major lines. Courses are provided on the Sermon on the Mount, Jesus' Teaching about God, Jesus' Teaching about Himself, and Paul's soteriology in Romans.

3. Higher Criticism. The synoptic problem; the Johannine question; the Luke-Acts question; the kingdom of God; the Messiahship of Jesus; the Virgin birth; the resurrection; the Miracles of Jesus; introduction to any separate gospel or epistle. Courses are provided on the synoptic problem; the general introduction to the Gospels and the Epistles; and the critical questions connected with the life of Paul.

4. History. The history of the early Church till Paul's first missionary journey; the history of the Church from the death of Paul till the death of John; the history of New Testament criticism.

5. Reviews of the most recent and important critical works.

The specialty for next year is New Testament Biblical Theology, courses as above under 2.

Church History. — A special opportunity is offered to graduate students in the Department of History in Seminar Course 15.

The special purpose of this course is (1) to give to qualified students an opportunity to become acquainted directly with the materials for the making of history in a special period; (2) to secure actual practice in the methods of historical research, and the collating of material; (3) to collect material for actual use by the department. Special topics will be assigned for investigation, to be carried on under the personal direction of the professors of the department. Two hours a week throughout the year. The Middle and Senior Courses in History are also open to graduate students.

Theology.—In the department of Theology the three following courses are offered:

9. The theology of Albrecht Ritschl.

10. The theology of F. D. E. Schleiermacher. 1910-11.

11. Catholicism, Protestantism, Mysticism, Rationalism, — a study of fundamental principles.

Homiletics. — In the department of Homiletics the two following courses are offered:

12. Modern English and American ministers, including a study of (1) *their biographies*, with a view of gaining a knowledge of their personalities, characters, scope and methods of work, and success; (2) *their sermons*, for the purpose of discovering their effectiveness in materials, analysis, and expression.

13. Social Aspects of Christianity, including a study of (1) the literature of the subject, and (2) the social message of the modern ministry.

Special Reading

Students who wish to read portions of the Apostolic or Christian Fathers with a professor are given the opportunity.

One of the professors will read German once or twice a week with such students as desire it, making use of some treatise on Theology, the History of Doctrine, or Exegesis.

Course for Pastors

Pastors of churches in the vicinity of the Institution are admitted to study in the regular course on the following conditions: 1. That the Faculty approve their maintaining this two-fold relation. 2. That they attend in any term not less than nine hours a week of recitations and lectures, and not more than twelve. 3. That they pursue the prescribed studies of the course as nearly as possible in the order laid down in the catalogue, taking elective studies only when prescribed studies to the amount of twelve hours a week are not open to them. Those who complete these prescribed studies may receive a certificate to that effect, if they do so desire; or they may remain another year and, on accomplishing the full requirements of the regular course, receive a certificate of graduation. In the latter case, preparation of a thesis may be deferred until the last year.

Resident Graduates

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as Resident Graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may enter upon independent study and research, under the direction of the Faculty. They will be required to attend at least six lectures a week.

Fellowship

The Institution offers a fellowship, known as the J. Spencer Turner Fellowship, because it rests on an endowment of \$10,000 given by Mr. J. Spencer Turner of Brooklyn, N. Y.

Its purpose is to enable men of high scholarship and exceptional promise to pursue special investigations under the direction of the Faculty. It is open to men who have graduated from the regular course of the Newton Theological Institution, or to graduates of any other theological seminary which maintains similar entrance requirements and similar courses of study for graduation. Further conditions may be learned from the President, and application for the fellowship should be submitted to him before March 15.

Degrees

The degrees of Bachelor of Divinity (B. D.) and Master of Sacred Theology (S. T. M.) are offered by The Newton Theological Institution.

The degree of Bachelor of Divinity is conferred by the Trustees upon the recommendation of the Faculty:

(1) For Undergraduate Study. Any student of the Institution who has satisfactorily completed the course (including Hebrew and Greek) shall be considered to have met the requirements.

(2) For Graduate Study. A student who has studied not less than three years in any approved theological institution other than Newton may receive the degree after a year of graduate study, one term of which must be in residence: and graduates of this Institution may receive the degree after a year of non-resident study. A thesis of not less than four thousand words, satisfactory to the professor in whose depart-

ment the candidate is studying, is required of all graduate candidates. A resident graduate is required to attend at least six lectures a week and take the examinations connected with them.

The fee for the diploma will be five dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The degree of Master of Theology is conferred by the Trustees upon the recommendation of the Faculty:

(1) Upon Bachelors of Divinity who shall spend not less than a year of resident study at this Institution. The candidate is required to attend at least six lectures a week and to prepare a thesis. He shall specialize in the department in which his thesis is chosen, and shall report to the professor in charge as often as required. He will be expected to devote his time chiefly to reading and original research. The thesis topic shall be selected not later than November 1, and the thesis shall be not less than six thousand nor more than ten thousand words in length. The candidate shall defend it before the Faculty or a committee of it on some day prior to May 10. He shall also be examined on the literature of the thesis. This thesis must be typewritten and left in possession of the Library.

(2) Upon Bachelors of Divinity of this or other seminaries, who shall spend at least two terms of study at this Institution, attending not less than six lectures a week, with a year of non-resident study, or upon Bachelors of Divinity of this Institution who shall devote two years to non-resident study. The direction of the candidate's studies shall be in the charge of a professor to whom he shall make a report at least once a month. The candidate shall specialize in the department in which his thesis is chosen, and the conditions attached to the thesis shall be the same as for resident candidates.

The fee for the diploma will be ten dollars, to be paid before

Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The Faculty reserves the right to accept or reject any applicant for degrees.

Recitations and Examinations

Recitations and lectures begin on Tuesday morning of each week, and continue through Saturday morning.

Examinations of the several classes are held at the close of each term, and at such other times as the professors appoint. For some of the classes the June examinations are conducted publicly in the presence of the Examining Committee. The members of this Committee are also expected to visit the class-rooms of the Institution at times of their own choosing.

Students conditioned on the entrance examination may be re-examined the sixth Saturday of the Autumn term, or in connection with the December examinations, as the examiner may appoint, and they must cancel their conditions by the third Saturday in May of the same Seminary year. Students found deficient in the December examinations must be re-examined the sixth Saturday of the Winter term. Students found deficient in the March examinations must be re-examined the third Saturday in May. Students found deficient in the June examinations must be re-examined the first Saturday of the succeeding Autumn term.

Lectures

In the course of the year the students have many opportunities to hear public speakers, who have become prominent in various lines of activity. Some of these come to Newton from a distance for the express purpose of addressing the student body; others are drafted into service at the Institu-

tion from the numerous conferences and conventions held in Boston; many missionaries on furlough, temporarily residing in the vicinity, discuss the more fundamental aspects of missions. Many of the most eminent Christian men of the different denominations are thus brought into contact with the students, and bring to them the ripe products of experience in successful enterprises of the church.

Lectures and addresses in the neighboring city supplement the lectures on the hill. Numerous lecture courses are going on throughout the long season. As examples of these we mention a few of the names of prominent persons who gave lectures or addresses in Boston during October and November, 1909:

Prof. F. G. Peabody, Dr. George A. Gordon, Prof. F. C. Sumichrast, Prof. William James, Pres. G. Stanley Hall, Dr. Frederick van Eeden, Prof. Charles Zueblin, Hon. William Everett, Father James F. Cassidy, Dr. Herbert A. L. Fisher, Prof. H. Morse Stephens.

Boston has a unique lecture foundation in the Lowell Institute. In 1839 a bequest of \$250,000 made it possible to bring together in a lecture season several hundred of the ablest men from this and foreign lands to speak on subjects of scholarly and popular interest, and in the sixty years that have elapsed more than sixty-three hundred lectures have been delivered absolutely free of charge to the people of Boston and vicinity. Oliver Wendell Holmes said regarding it, "When you have said every enthusiastic thing you may, you will not have half filled the measure of its importance to Boston — New England — the country at large."

Weekly Convocation

The third recitation period of Tuesday in every week is devoted to addresses and conferences in the chapel. The Fac-

ulty and the whole student body are in attendance. The following gentlemen have already spoken at the Convocation this fall:

President Horr on The Intellectual Aspect of Student Life.

Rev. Maurice A. Levy, Pastor at Newton Centre, on Denominational Organization.

Rev. Cortland Myers, D. D., Pastor at Tremont Temple, Boston, on The True Spirit of the Minister.

Professor Galusha Anderson, D. D., LL. D., Professor of Homiletics (emeritus), University of Chicago, on The Te Deum.

Rev. Orrin P. Gifford, D. D., Pastor at Brookline, on Winning Souls.

Rev. Benjamin F. Trueblood, D. D., Secretary of the American Peace Society, on Prospects of Universal Peace.

Rev. John R. Brown, D. D., of Providence, R. I., on A True Professionalism.

Rev. Thomas E. Bartlett, of Pawtuxet, R. I., on The Minister's Attitude towards Raising Money for the Cause of Christ.

Rev. E. R. Robinson, of Holyoke, on The Church and the Laboring Man.

The Library

The Library of the Institution is increasingly the workshop of the students. The hours when it may be used have been continually lengthened, until now it is open from early morning until late in the evening, and the borrowing privilege is on the most liberal terms. The equipment is being continually improved, and is now unusually complete for purposes of study, reference, and original research. Twice as many books are in use as was the case ten years ago. Nearly thirty thou-

sand volumes are on the shelves, selected with special reference to the wants of theological students, and the resources are constantly increasing by purchase and by special donations.

The Hartshorn Memorial reading-room is one of the most beautiful and commodious of its kind in the country. The furniture and finishings are of light oak, and the room is well lighted both in the daytime and in the evening. Here are kept the permanent reference books, — encyclopedias, atlases, lexicons, dictionaries, biblical texts and commentaries, and other works in constant use. To the shelves that line the walls special collections of books are transferred from the stack temporarily, for the use of the students in connection with the requirements of the various courses. In this room also are kept the current numbers of the monthly and quarterly reviews. Hours: reading-room, eight A. M. to ten P. M. (Saturdays, eight to five); stack, nine A.M. to four P. M. (Saturdays, nine to twelve).

On a lower floor of the Library the students of the Institution maintain a newspaper reading-room, which is supplied with a large collection of daily papers and weekly and monthly periodicals. Hours daily from seven A. M. to ten P. M.

Religious Services

A service fifteen minutes in length is held in the chapel each working day. This is conducted by one of the professors, and the faculty and all the students regularly attend. The exercises consist of singing, Bible reading and prayer, varied with responsive readings.

The students maintain their own class prayer meetings weekly, and a general Y. M. C. A. meeting once a month.

On Thursday mornings an appointed student conducts a full service, such as is usual in public worship, and preaches

a sermon. An hour or more is allowed for this service. The sermon is the subject of criticism on the following day in the department of Homiletics.

Missionary Interests

Newton has always fostered a missionary spirit. It has sent one hundred and nineteen men to the foreign field, besides the young women of the Hasseltine House, and a large number of its alumni are now at work at home and in foreign lands. Missionary interests are cared for by the Volunteer Band, which numbers ten men, and holds weekly meetings in its own quarters. At these meetings there is usually an opportunity to fraternize with missionaries who are at home on furlough. Addresses by those who know the work at first hand are frequently given to the student body.

Among the regular courses are two offered by the Historical Department which have a direct bearing on missionary work. One of them is in Comparative Religion. Upon the basis of a thorough examination of the philosophy of religion the ethnic faiths are studied in detail in comparison with Judaism and Christianity. The second course is in the History of Christian Missions. This is designed to set forth the history of Christian missions, especially in relation to our own denominational work, and to outline modern political and religious conditions in those countries which are the field of missionary labor.

Special provision is made for the training of young women who are planning for foreign missionary service, and are recommended by the Woman's Baptist Foreign Missionary Society. They are admitted to the regular classes of the Institution, and reside in the Hasseltine House, near the Seminary.

The work of Home Missions is also emphasized through

addresses by visitors and the professors, and lectures in the Historical Department. Men who are engaged in City, State, and National Home Missions are frequent speakers before the students.

It has become the custom for the state secretaries of all the New England States to hold a conference of two days at the Institution in December. This meeting furnishes them an opportunity to discuss vital questions on which they often consult the professors, and to present to the students the evangelistic needs and opportunities of this part of the country.

Societies and Committees

There are two voluntary societies of the students, the Young Men's Christian Association and the Students' Association.

The Young Men's Christian Association continues the old organization known as the Society of Missionary Inquiry, the change having been made in 1898, in order to affiliate the students of the Institution with the World's Student Christian Federation. The Association is a part of the Theological Section of the Inter-Collegiate Young Men's Christian Association. The missionary interest continues the controlling one, and the exercises at the meetings consist of papers from the students, addresses from men engaged in City, State, or Home Missions, and from returned foreign missionaries, who are frequently available, owing to the location in Boston of the American Baptist Missionary Union headquarters. Mr. Earle Bennett Cross is president of the Association.

The students are also organized in a Students' Association, which has for its object the management of a boarding-club, and the care of other interests of the student community life. Its president is Mr. Farrar Stewart Kinley.

The Student Volunteer organization holds weekly meetings

in a room specially devoted to its uses in the Hills Library Building. It pursues regular courses of reading and study on special missionary topics and fields. Each class is represented by volunteers, and the ladies under the appointment of the Woman's Foreign Missionary Society, who are students of the Institution, share in the work of the organization. Its president is Mr. Daniel Clarence Holtom.

A Conference Committee to serve as a means of communication between the Faculty and the students, and for the purpose of discussing matters of importance in the life of the seminary, has been organized recently. The following members constitute the committee this year: Professor Brown and Professor English representing the Faculty, Mr. Holtom and Mr. Pendleton of the Senior class, Mr. Woodbury and Mr. Chamberlain of the Middle class, and Mr. Foote and Mr. Cochrane of the Junior class.

Expenses

No charge is made for tuition, room, or use of library.

Students may board where they please, but the Boarding Club, organized and controlled by the students, offers good board at \$4.00 a week, which rate will not be increased during the coming year. Meals are served in the large dining-room in Sturtevant Hall.

All other expenses are merely nominal. A charge, which in recent years has been \$25 for each student who lodges in a dormitory, is made to defray expense of heating and caring for his rooms. All damages to rooms and furniture will be charged to the students who occupy the rooms. The expense for gas is \$4 a year for each study-room, and that for syllabi and notes issued by the professors in connection with the various studies is \$2.50 for each student. Students who desire

to use the newspaper reading-room are assessed \$1.00 a year or less.

The book store is managed by two students, who sell books, stationery, and many minor articles at current prices.

Scholarship Aid and Prizes

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$115 a year. Such students must have the approval of the Faculty and must maintain a rank of not less than seventy-five per cent. in scholarship. *This aid is additional to that received from the scholarship funds of the Institution.*

The Faculty encourages the disposition on the part of the students to render voluntary service in the Library and otherwise in return for the money received from the scholarship funds, but scholarships are also granted to students who prefer to give their time uninterruptedly to study and are successful in it.

The Trustees have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class, whose average standing in college in the Junior and Senior years has not been less than ninety per cent., which standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, provided the standing does not fall below ninety per cent.

Other students, whose average standing for the Junior Seminary year shall reach ninety per cent, or more, may be granted scholarships of \$90 annually for the Middle and Senior years, provided they maintain this minimum standing of the Junior year. The details of these and of all other forms of scholarship aid may be obtained on application to the President.

Scholarship Funds

(Interest only to be used in aid of students)

Luther G. Barrett (1905)	.	.	.	.	.	.	\$ 1,000
Charles S. Butler (1888)	.	.	.	.	.	.	1,000
H. Lincoln Chase (1885)	.	.	.	.	.	.	1,000
Irah Chase (1881)	.	.	.	.	.	.	1,000
John M. Chick (1902)	.	.	.	.	.	.	2,500
Gardner Colby (1884)	.	.	.	.	.	.	10,000
James W. Converse (1881)	.	.	.	.	.	.	1,000
Josiah W. Cook (1893)	.	.	.	.	.	.	1,000
Mr. and Mrs. Sewell Cram (1894)	.	.	.	.	.	.	785
Isaac Davis (1866)	.	.	.	.	.	.	1,286
George D. Edmands (1880)	.	.	.	.	.	.	1,000
Sarah Fifield (1909)	.	.	.	.	.	.	1,000
Eustace C. Fitz (1881)	.	.	.	.	.	.	1,000
Harriet N. Flint (1899-1902)	.	.	.	.	.	.	45,198
Robert O. Fuller (1882)	.	.	.	.	.	.	1,000
Nancy Goodnow (1903)	.	.	.	.	.	.	2,000
Frances A. F. Gould (1882)	.	.	.	.	.	.	1,800
Mary H. Greene (1889)	.	.	.	.	.	.	1,000
Betsey Hamlin (1873)	.	.	.	.	.	.	1,000
Silas H. Haskell (1906)	.	.	.	.	.	.	490
Joseph C. Hartshorn (1881)	.	.	.	.	.	.	1,000
Harwood & Quincy (1882)	.	.	.	.	.	.	1,000
Elizabeth M. Hills (1877)	.	.	.	.	.	.	1,000
William Howe (1907)	.	.	.	.	.	.	2,000
Edward Judson (1880)	.	.	.	.	.	.	1,000
Chester W. Kingsley (1883)	.	.	.	.	.	.	1,000
James D. Knowles (1830)	.	.	.	.	.	.	2,280
Samuel Merriam (1909)	.	.	.	.	.	.	2,000
J. Warren Merrill (1881)	.	.	.	.	.	.	1,000
Carrie T. Nickerson (1881)	.	.	.	.	.	.	1,000

Mary Noyes (1882)	1,670
E. D. Potter (1875)	300
James H. Read (1845)	3,462
Henry J. Ripley (1852)	1,000
Benjamin W. Roberts (1900)	1,000
Louisa Roberts (1900)	1,009
Andrew Sharpe (1909)	352
Samuel B. Swaim (1872)	1,000
Roger W. Swaim (1879)	1,000
Susan Tripp (1866)	1,512
J. Spencer Turner (1905), Fellowship	10,000
Joseph H. Walker (1881)	1,000
Ann E. Waters (1871)	2,000
Rebecca W. Wheeler (1894)	1,571
Edward C. Wilson (1881)	1,000
Calvin M. Winch (1908)	2,000

Preaching and Other Outside Work

Students are allowed to preach during term time "*only under such regulations as shall be prescribed by the Faculty.*" Such services are confined mainly to the two higher classes, and are arranged, in all cases, so as to avoid interference with the studies of the members of the Institution, and their attendance on the regular recitations and lectures of the classes to which they belong.

There are many small churches in the vicinity of Boston which are predisposed to secure the services of student preachers. The Faculty, in so far as they are able, will furnish the opportunity to students who find it necessary to preach.

Commencement

The public addresses in Commencement week, 1909, were:

Baccalaureate Sermon by President George E. Horr, D. D.

Addresses at the Alumni dinner by Woodman Bradbury, President, Class of 1891, President G. E. Horr, Class of 1879, C. H. Watson, Theron Brown, Class of 1859, J. B. G. Pidge, Class of 1869, Robert Van Kirk, Class of 1887, C. H. Day, Class of 1891, W. W. Bustard, Class of 1898.

To the Graduating Class by President Horr.

At the Trustees' dinner by the Rev Thomas S. Barbour, D. D., President George E. Horr, D. D., the Rev. Augustus H. Strong, D. D., LL. D., the Rev. W. H. P. Faunce, D. D., LL. D., the Rev. F. W. Bakeman, D. D., and the Rev. O. P. Gifford, D. D.

Addresses at the Inauguration of President George E. Horr, D. D., by President Horr on "Preaching Christ," the Rev. Augustus H. Strong, D. D., LL. D., on "The School of the Prophets," the Rev. Charles H. Watson, D. D., in delivering the keys, and the Rev. Francis H. Rowley, D. D., in a charge to the new president.

Congratulatory addresses were delivered by the Rev. William E. Huntington, D. D., LL. D., representing Boston University, on "Good Fellowship among Theological Seminaries;" the Rev. John W. Platner, D. D., representing Andover Theological Seminary, on "Is Theology a Profession?" the Rev. William W. Fenn, D. D., representing Harvard University, on "The Interpreting Function of a Theological Seminary;" the Rev. Francis Brown, D. D., LL. D., representing Union Theological Seminary, on "The Theological Seminary and the Ideals of the Ministry."

Summer School

A Summer School was held at the Institution under the auspices of the Alumni from June 15 to June 25, 1909. Courses of five lectures each were given as follows: Professor Anderson, The Sermon on the Mount; Professor Brown, Jeremiah (three lectures), and two illustrated lectures on Samaria and the Northern Kingdom, and Jerusalem and the Southern Kingdom; Professor English, The Minister as Preacher; Professor Rowe, Problems of the Country Church. Professor Horr gave three lectures on Phases of Modern Religious Life; Rev. Charles H. Watson, D. D., gave two on The Minister as a Modern, and The Gift of Prophecy in the Present Age; and Rev. Leighton Williams, D. D., of New York, gave seven lectures on Sociological Progress of the Nineteenth Century.

Open air services for the cultivation of the spiritual life were held in the early evening; these were followed by evening addresses in the chapel of Colby Hall at which Professor David G. Lyon, Ph. D., of Harvard University, spoke on The Assyrian Excavations and the New Light given to the Bible; Rev. Elijah A. Hanley, D. D., of Providence, R. I., on How Shall we Think of God? Rev. Francis H. Rowley, D. D., of Boston, on The Pastor's Relation to the Missionary Organizations of the Denomination; Rev. Millard F. Johnson, of Boston, on The Best Way to Begin and Leave a Pastorate; Professor Galusha Anderson, D. D., on The Preaching of Christ.

The number of students in attendance was thirty-three, as follows:

Joseph Anthony,
William B. Bezanson,
John H. Bigger,

Chicopee
Spring Hill, N. S.
Savoy

Oliva Brouillette,	Salem
Ernest R. Caswell,	Worcester
Henry A. Cornell,	Lowell
George E. Crouse,	Bolton
Frank G. Davis,	New Orleans, La.
Reuben J. Davis,	Quincy
Samuel C. Delagneau,	Worcester
Matts Esselström,	Worcester
Robert M. Gove,	Lanesboro
Eric Hallden,	Providence, R. I.
Irad Hardy,	East Milton
Alfred E. Hooper,	Lee
Henry H. Jones,	Brockton
John Emil Koskinen,	Worcester
Willard P. Palmer,	China, Me.
Howard A. Pease, M. D.,	Natick
Ferdinand A. Perron,	Fitchburg
Thomas R. Rowe,	Apponaug, R. I.
William W. Ryan,	West Newton
Antonio Sannella,	Milford
Francesco Sannella,	Monson
Mary H. Shedd,	Roxbury
Fred S. Smith,	Haverhill
Wesley L. Smith,	Merrimac
Joseph Joy Theakston,	West Sutton
J. Clark Tibbits,	Chester, Conn.
Edmund D. Webber,	Wolfeville, N. S.
Ralph T. Wegner,	Baltimore, Md.
Clarence L. Whitman,	Menemsha
Charles W. Williams,	North Middleboro

It is proposed to conduct a similar school from June 14 to June 24, 1910, under the direction of the Faculty. The fee

for membership, including board and room, will be fifteen dollars. Correspondence may be addressed to Prof. F. L. Anderson, 53 Lake Ave., Newton Centre.

Physical Training

Arrangements have been made with the Newton Centre Improvement Association, whereby their director of athletics, Mr. William N. Howard, becomes the physical Director of the Institution. He will have charge of a class, open to all students without charge, two hours a week in the Gymnasium.

The Society of Alumni

PRESIDENT

Fred M. Preble, Class of 1884

VICE - PRESIDENT

William W. Bustard, Class of 1898

CLERK

Winfred N. Donovan, Class of 1898

TREASURER

Edmund F. Merriam, Class of 1879

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William W. Bustard, Class of 1898

Winfred N. Donovan, Class of 1898

Edmund F. Merriam, Class of 1879

William H. Spencer, Class of 1869

Richard O. Sherwood, Class of 1886

ORATOR

Henry M. Thompson, Class of 1881

ALTERNATE

Shailer Mathews, Class of 1887

NECROLOGIST

Millard F. Johnson, Class of 1879

COMMITTEE ON NOMINATIONS

William H. Spencer, Class of 1869

John R. Gow, Class of 1882

Frederic S. Boody, Class of 1899

COMMITTEE ON ENTERTAINMENT

Richard O. Sherwood, Class of 1886

William B. Whitney, Class of 1900

Augustus E. Scoville, Class of 1887

Necrology

- 1892 Frank Greenleaf Folsom, d. Sept. 24, 1908, aged 55
- 1839 William Lawton Brown, d. Dec. 15, 1908, aged 94
- 1874 Daniel Shepardson, d. Dec. 17, 1908, aged 63
- 1898 Frank Atherton Pride, d. Dec. 31, 1908, aged 38
- 1843 Henry Griggs Weston, d. Feb. 6, 1909, aged 88
- 1902 William Harold Millard, d. Mar. 8, 1909, aged 32
- 1859 Jesse Valentine Lentell, d. Mar. 18, 1909, aged 85
- 1880 Richard Samuel Mitchell, d. Apr. 16, 1909, aged 57
- 1850 Nathan Smith Burton, d. Apr. 20, 1909, aged 88
- 1893 Hugh Ross Hatch, d. May 5, 1909, aged 44
- 1858 Hiram Kallock Pervear, d. June 2, 1909, aged 78
- 1899 George Francis Green, d. June 11, 1909, aged 38
- 1883 Samuel McCully Black, d. Aug. 23, 1909, aged 63
- 1881 Frederick De Mille Crawley, d. Aug. 28, 1909, aged 55
- 1905 John Horatio Hannah, d. Sept. 7, 1909, aged 37
- 1868 Edward Asa Whittier, d. Nov. 13, 1909, aged 68

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Bulletin / Newton

Theological Institution

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Berkeley, CA 94709**

A form of bequest is as follows :

I give and bequeath to the Newton Theological Institution, located at Newton Centre, Mass., the sum of dollars, to be applied to the uses and purposes of said Institution, under the direction of its Board of Trustees.

Further information may be obtained from the Treasurer, Mr. C. C. Barry, 60 State St., Boston, or from the President of the Institution.

THE INSTITUTION BULLETIN

Issued by The Newton Theological Institution at Newton
Centre Branch, Boston, Massachusetts, four times
a year, December, February, April, and June

LEVEL ONE
THE INSTITUTION BULLETIN

VOLUME II.

NO. 2

The Newton Theological Institution

Founded 1825

Incorporated 1826

Theological Bibliographies

NEWTON CENTRE, MASSACHUSETTS

FEBRUARY, 1910

Entered as second-class matter December 22, 1908,
at the post-office at Boston, Mass., under the
Act of July 16, 1894.

The
Newton Theological Institution

THEOLOGICAL
BIBLIOGRAPHIES

Newton Centre, Massachusetts
February, 1910

The Newton Theological Institution

Theological Bibliographies

- I. Old Testament, by Professor Charles Rufus Brown**
- II. New Testament, by Professor Frederick L. Anderson**
- III. Church History, by Professor Henry K. Rowe**
- IV. Systematic Theology, by Professor George Cross**
- V. Homiletics, by Professor John M. English**
- VI. Applied Christianity, by Professor Henry K. Rowe**
- VII. Religious Psychology, by Instructor Edward P. Tuller**

These Bibliographies have been compiled and published for the use of the Newton Alumni, and the Baptist Ministers of New England. While primarily for those who can employ Hebrew and Greek and are accustomed to University and Seminary standards and methods, this bulletin will also contain suggestions for those who are familiar with English only, and whose opportunities have been more limited. The pastor's practical viewpoint has been kept constantly in mind. It is hoped that these recommendations will lead to larger and more intelligent reading, and will add many permanently valuable books to pastors' libraries.

Uniformity in the several departmental bibliographies did not seem desirable. The Biblical departments agreed to name the standard works old and new, while the other departments have confined themselves practically to the recent books. Works written in German have not been listed, but German bibliographies will be furnished by the professors on application.

It should be remembered that the General Theological Library in Boston is now prepared to send books by mail to any New England pastor on liberal terms.

ABBREVIATIONS. In both Biblical departments the same abbreviations for series of commentaries are used as follows: The American Commentary, Am. Bap. Publication Soc., A C; The Bible Commentary, often called The Speaker's Commentary, B C; The Cambridge Bible for Schools and Colleges, C B; The Cambridge Greek Testament, C G T; The Expositor's Bible, E B; The Expositor's Greek Testament, E G T; The International Critical Commentary, I C C; The International Revision Commentary, I R V; The New-Century Bible, N C; The Pulpit Commentary, P C; The Bible for Home and School, S M; The Westminster Commentary, W C.

Old Testament

The writer deems it best to suggest titles for a small working library and to cover substantially the whole field of Old Testament study. In carrying out this purpose, many good works are necessarily omitted, though it is also true in some cases that an indifferent book is mentioned for want of a better. Discounts may be obtained from some of the prices given.

- I. Geography and History.** Smith, G. A. The Historical Geography of the Holy Land. 1894, \$4.50.
- Paton, L. B. Jerusalem in Bible Times. 1908, \$0.90.
- Wade, G. W. Old Testament History. 2d ed., 1903, \$1.50.
- Paton, L. B. The Early History of Syria and Palestine. 1901, \$1.25.
- Breasted, J. H. A History of Egypt, from the Earliest Times to the Persian Conquest. 1905, \$6.
- Goodspeed, G. S. A History of the Babylonians and Assyrians. 1902, \$1.25.

- McCurdy, J. F. History, Prophecy, and the Monuments. 3 vols. 1894-1901, \$9.
- Hogarth, D. G. (Editor). Authority and Archæology, Sacred and Profane. Essays on the Relation of Monuments to Biblical and Classical Literature by various authors. 1899, \$5.
- Schrader, E. The Cuneiform Inscriptions and the Old Testament. Translation of the 2d German edition by O. C. Whitehouse, 1885, 1888, \$5.
- Johns, C. H. W. The Oldest Code of Laws in the World. 1903, \$0.75.

II. Biblical Text, Grammar, and Dictionaries. Kittel, R.

- Biblia Hebraica. Leipzig, 1906, 2 vols., about \$2.60.
- Swete, H. B. The Old Testament in Greek according to the Septuagint. 3 vols., 1887-94, about \$5.40.
- Hetzenauer, M. Biblia Sacra Vulgatae Editionis. 1906, \$5.50.
- Gesenius. Hebrew Grammar, Collins and Cowley edition. 1898, \$5.25.
- Brown, F. (with S. R. Driver and C. A. Briggs). A Hebrew and English Lexicon of the Old Testament. 1906, \$8.
- Young, R. Analytical Concordance to the Bible. 7th ed., 1893, \$5; or Strong, J. Exhaustive Concordance to the Bible. 1894, \$6.
- Toy, C. H. Quotations in the New Testament. 1884, \$3.50.
- Jacobus, M. W., and others. The Standard Bible Dictionary. 1909, \$6. Contains excellent plates.
- Hastings, J., and others. Dictionary of the Bible. 1898-1904, 5 vols., cloth, \$30.
- Ryle, H. E., and others. Cambridge Companion. Useful for handy reference. 1893, \$0.60.
- NOTE. If the reader has access to a large theological library, he should consult the two following works:
- Cheyne, T. K., and Black, J. S. Encyclopædia Biblica. 1899-1903, 5 vols., \$25.
- Singer, I. The Jewish Encyclopedia. 1901-6, 12 vols., \$72.

III. Introduction to the Old Testament. Briggs, C. A.

General Introduction to the Study of Holy Scripture. 1899, \$3. Valuable.

McFadyen, J. E. An Introduction to the Old Testament. 1905, \$1.75. Brief and popular.

Cornill, C. Introduction to the Canonical Books of the Old Testament. 1907, \$3. Interesting. Adopts progressive conclusions.

Driver, S. R. An Introduction to the Literature of the Old Testament. 1909, \$2.50. A careful and complete piece of work.

Gardiner, J. H. The Bible as English Literature. 1906, \$1.35.

Kent, C. F. The Historical Bible, first four volumes. 1908—, \$4. Contains much illustrative material for popular use.

Kent, C. F. The Student's Old Testament. 6 vols. 1904—, \$16.50. A fine compend of material for students, not yet issued in full, but to be completed, presumably, at an early date.

Kirkpatrick, A. F. The Divine Library of the Old Testament. 5 Lectures, 1891, \$1. Useful on the Canon.

Wildeboer, G. The Origin of the Canon of the Old Testament, translated by B. W. Bacon. 1895, \$1.80. For students.

IV. Commentaries. The principal series of recent commentaries are as follows (for abbreviations, see p. 4) :

(1) Adeney, W. F., Editor. The New-Century Bible, N C. 1904—, \$0.90 a volume. A good series, brief in statement and low in price.

(2) Mathews, S. The Bible for Home and School, S M. 1909—, \$0.90 a volume. In this series competent scholars will present in concise form the conclusions of modern study. Only the issue on Genesis has appeared.

(3) Perowne, J. S., and Kirkpatrick, A. F. The Cambridge Bible for Schools and Colleges, C B. 1883—, \$1 a volume.

Several of these brief works are to be recommended, but the issues differ greatly in value.

- (4) Hovey, A., and Jones, P. L. *An American Commentary on the Old Testament*, A C. 1904—, principal issues about \$2 a volume. This series proposes to present the best processes and results of scholarship in brief and popular form.
- (5) Lock, W. *The Westminster Commentaries*, W C. 1904—, \$3 a volume. The volumes here recommended are scholarly and well adapted for the use of pastors.
- (6) Briggs, C. A., Driver, S. R., and Plummer, A. *The International Critical Commentary on the Holy Scriptures*, etc., I C C. 1895—, \$3 a volume. These works usually face important questions and treat them fully. As a series excellent for scholars.

A. Commentaries for Busy Pastors. [For the more scholarly pastors two commentaries may be desired; and in the following list the second work recommended is usually a fuller, often a much fuller, and sometimes a more useful commentary than the first. Cases of much greater fulness will be indicated with ¹, of greater usefulness by ², and of both features combined by ³.]

GENESIS: Mitchell, S M, Driver,³ W C; EXODUS: Bennett, N C, McNeile,³ W C; LEVITICUS: Genung, A C; NUMBERS: Genung, A C with Lev., Gray,³ I C C; DEUTERONOMY: Robinson, N C, Driver,³ I C C; JOSHUA: Robinson, N C with Deut.; JUDGES: Thatcher, N C, Moore,³ I C C; RUTH: Thatcher, N C with Jud., Quayle (1909, \$1.50); SAMUEL: Kennedy, N C, Smith,¹ I C C; KINGS: Skinner, N C; CHRONICLES: Harvey-Jellie, N C, Barnes, C B; EZRA-NEHEMIAH: Ryle, C B; ESTHER: Streane, N C, Paton, ³ I C C; JOB: Pease, N C, Davidson, C B; PSALMS: Davison 1-72, Davies 73-150, N C, Briggs,³ I C C; PROVERBS: Berry, A C, Toy,³ I C C; ECCLESIASTES: McNeile (1904), Barton,³ I C C; SONG OF SONGS: Harper, A., C B, Delitzsch, Franz (1893); ISAIAH: Whitehouse,

N C, Skinner,¹ C B. G. A. Smith affords valuable expository lectures, E B, 2 vols., \$2; JEREMIAH: Brown, C. R., A C, von Orelli, 1889, \$3, latest German edition, 1905; LAMENTATIONS: One must be content with Streane, C B, in connection with Bible Dictionaries and works on Introduction; EZEKIEL: Lofthouse, N C, Davidson,² C B; DANIEL: Driver, C B, Bevan,¹ 1892, \$2; HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH: Horton, N C; JOEL and AMOS: Driver, C B; AMOS and HOSEA: Harper, W. R.,³ I C C; NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI: Driver, N C; THE 12 MINOR PROPHETS: Remarkable Expository Lectures in G. A. Smith, E B, 2 vols., \$2; APOCRYPHA: Bissell, Lange Series, 1880, \$3.

B. Additional Works for Practised Students.

SAMUEL: Driver, Notes on the Hebrew Text of the Books of Samuel. 1890, \$3.25; KINGS: Burney, Notes on Kings. 1903, \$3.25; JOB: Driver, The Book of Job in the Revised Version. 1906, \$0.85; PSALMS: Commentaries by Kirkpatrick, C B, Wellhausen, 1898, \$1.35, Delitzsch, 1892, \$6.75, Cheyne, 1904, \$7.50, Cobb, W. F., 1905, \$2.60; ECCLESIASTES: Haupt, 1905, \$0.50; SONGS: Haupt, 1902, \$0.50; ISAIAH: Delitzsch, 1892, \$4.50; Box, 1909, \$2.25; DANIEL: Prince.

V. Prophecy and Theology. Cornill, The Prophets of Israel.

1901, \$1.

Goodspeed, Israel's Messianic Hope to the Time of Jesus.

1900, \$1.50.

Barton. A Sketch of Semitic Origins, Social and Religious.

1902, \$3.

Smith, W. R. Kinship and Marriage in Early Arabia. 1903, \$2.60.

Erman. A Handbook of Egyptian Religion. 1907, \$2.60.

- Jastrow. The Religion of Babylonia and Assyria. 1898, \$3.25.
 Marti. The Religion of the Old Testament. 1907, \$1.25.
 Charles. A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity. 1899, \$5.
 Sanday. The Oracles of God. 1891, \$1; and Inspiration. 1893, \$2.75.

New Testament

- I. The Indispensable Tools.** 1. The Greek text of Westcott and Hort. 2. Thayer's Greek-English Lexicon of the N. T. This is the most important book for the understanding of the N. T., being unrivalled as a lexicon, at the same time a good commentary, and offering apparatus for fundamental critical work. Many who use it have not yet discovered all its uses. 3. The next requisite is a good Harmony of the Gospels. Stevens and Burton is the best in English and Riddle's Robinson is the best in Greek. All who use Greek should have the latter as well as the former. 4. Then a good Greek grammar, either Goodwin or Hadley and Allen. 5. On N. T. grammar, the most valuable book is Burton's N. T. Moods and Tenses. As it deals only with the syntax of the verb, it needs to be supplemented by some more complete grammar. Blass' Grammar of N. T. Greek is perhaps the best. Robertson's Short Grammar of the Greek N. T. is simpler, and from a new view-point. Take your choice. 6. For a Bible Dictionary, Hastings is doubtless the best, and is a whole library in itself. The extra volume is very valuable but not indispensable. Nor would I advise poor men to buy Hastings' Dictionary of Christ and the Gospels. A one volume Bible Dictionary, like Hastings' one volume edition or the new Standard Bible Dictionary, is better than nothing, but every pastor should have the four volume Hastings, if within the possibilities. It is a great storehouse of exact information. 7. For a concordance, Moulton and Geden's Concordance to the Greek Testament is the latest and by far the best. Those who learn to use it find it indis-

pensable. The best English Concordance is Young's Analytical Concordance, but the old Cruden is still the handiest book for looking up passages quickly, when scholarly exactness is not required.

II. The Best Commentaries. It is much better to buy single commentaries than sets. The only exception I would make is Ellicott. Pick up any of his commentaries at any time. They are the English Meyer, but brief, pointed and good. They are, however, more grammatical than exegetical in the large sense. Do not buy the Pulpit Commentary, mostly inferior except the brilliant volumes on John by Reynolds, probably the best in the English language. Get Reynolds, whenever you can. It is now out of print. Of the Greek Expositor's Testament, Vol. II is by far the best, containing probably the best commentaries on Acts and 1 Corinthians, and a good one on Romans by Denney. Buy it. Do not be satisfied with brief commentaries like the Cambridge, good for high schools, but far too elementary for college and seminary men. Do not buy Olshausen, Lange or Alford, which are now too old. Learn to read Meyer. It is a little difficult at first, but for a discerning mind it has its exceeding great reward.

See abbreviations, p. 4. Works on English text have an asterisk.

1. Matthew. Broadus,* A C, still holds the leading place as the best all around commentary. The next best is Bruce, E G T, more recent, but not so good in judgment. The newest are Allen, I C C, which is more on the Synoptic Problem than a commentary, and Plummer (1909), which has some valuable new material, but is inferior to Broadus in its exegesis.
2. Mark. Gould, I C C, is the best, but Clarke,* A C, is warmer and almost as good. Menzies, The Earliest Gospel, is radical, bright, and illuminating. Swete is not worth

buying. Bacon's new commentary is most interested in the questions of introduction, and is very suggestive along that line.

3. Luke. We need a good commentary on Luke. Plummer, I C C, is most recent and probably best. Godet is warmer, but nearly too old. Meyer is good. Riddle,* I R V, and Farrar, C G T, are good but too brief.
4. John. Reynolds,* P C, is generally the best, but, for some minds, Meyer is better. Meyer wrote his simplest and best work on John. Westcott,* B C, ranks high, is independent and mystical. Milligan and Moulton,* I R V, and Watkins * in Ellicott's N. T. for English Readers are well worth having. Hovey,* A C, is a judicial estimate of previous work.
5. The Acts. Hackett,* A C, is still excellent, though growing pretty old. For scholarly work, Knowling, E G T, is most recent and best. Meyer is still good. Rackham, W C, is recent and fresh.
6. Romans. Meyer and Godet are the fundamental works. One of them should be in every minister's library. Then add Sanday, I C C, as indispensable for bringing things up to date. Liddon is very useful as a convenient analysis and paraphrase of Meyer. Gifford,* B C, is also excellent.
7. 1 Corinthians. Findlay, E G T, is most recent and best, almost rivalled however by Edwards. Gould,* A C, is sensible and strong. Ellicott is especially valuable here. Hodge,* though too dogmatic, is worth while, as also is Godet.
8. 2 Corinthians. Denney,* E B, is perhaps best, closely followed by Gould,* A C, and possibly exceeded by Meyer for Greeks. Bernard, E G T, is much too brief.
9. Galatians. Eadie is probably the best expositor, though Lightfoot would perhaps be put first by most scholars. Ellicott is very good here, as also is Hovey,* A C. Ramsay's Commentary on Galatians is the fresh and vigorous book, giving a new view of the epistle, but it is not a verse by

- verse commentary, is more from the viewpoint of introduction and the South Galatian theory.
10. Ephesians. A wealth of good commentaries here. Abbott, I C C, leads in critical work, Eadie in spiritual insight, Salmond, E G T, as a compendium of selected comment, Ellicott is pungent and acute. Candlish is good brief comment on the English text.
 11. Philippians. Great need of a first-class commentary. Probably Vincent, I C C, should come first, though it has many and grave defects. At least, it should supplement Lightfoot, once and perhaps still the best. Ellicott and Meyer good here. Gifford's "The Incarnation" is a model exposition of Phil. 2: 5-11.
 12. Colossians. Peake, E G T, is perhaps best in general, though too brief. Abbott, I C C, is recent, critical, excellent. Lightfoot is the fundamental work in English and still very valuable.
 13. Thessalonians. Stevens,* A C, is charming, able, good. Milligan is the most recent, is fresh and excellent. Ellicott is here especially valuable.
 14. The Pastoral Epistles. Ellicott is certainly best for the Greek and the exegetical points. Fairbairn is fuller in exposition. Plummer,* E B, is worth while. Two recent brief commentaries are perhaps best, Bernard, C G T, and Horton, N C.
 15. Philemon. Vincent, I C C, Lightfoot, and Hackett are all excellent.
 16. Hebrews. Davidson * is best, brief, clear, with a thorough grasp of the thought. See especially his extended notes. Westcott is fuller and deals more at length with exegetical points. Bruce tries to put the epistle in a new light, is fresh and stimulating. Lünemann in Meyer is a solid work.
 17. James. Knowling's new work in W C is by far the best. Mayor is also excellent, but too long and too expensive.
 18. Epistles of John. The standard commentary is Westcott. Plummer, C G T, is also good. Haupt, though requiring

careful reading, is really profound. Law's new book, *The Tests of Life*, is a fresh treatment from the viewpoint of Biblical Theology. Ebrard also is valuable.

19. *Epistles of Peter and Jude*. Bigg, I C C, on all three is recent, but quite unsatisfactory. Yet no one else so well covers the whole ground. On 1 Peter, Johnstone is better, though not quite up to date. On 2 Peter and Jude, Mayor's new book is excellent, though costly. Huther in Meyer is still valuable.
20. *Revelation*. The only English commentary which embodies the newest light on this book is Scott * in the *Practical Commentary of the N. T.* and, smaller, in *N. C.* Swete is also new, and sensible, but does not shed much light. Smith,* A C, though on the old lines, is beautifully written and remarkably suggestive. Düsterdieck in Meyer is also good.

III. The Life of Christ and the Life of Paul. 1. *The Life of Christ*. Andrews' *Life of Our Lord* is the best on chronology, topography and harmony. Edersheim's *Life and Times of Jesus the Messiah* is probably the best narrative *Life* for general use. The two volume edition is much the best. Too much faith must not be put in the references to the Talmud. The more scholarly will add Weiss' *Life of Christ*, 3 vols., thorough, suggestive, excellent. Rhees' *Jesus of Nazareth* is topical, brief, recent, candid, with excellent notes in the appendix. Sanday's *Outlines of the Life of Christ* is merely his Hastings' Bible Dictionary article on Jesus Christ in book form. It is indispensable to the up-to-date student. O. Holtzmann's *Life of Jesus* and Bousset's *Jesus* are recent, popular, suggestive, radical. Warschauer's *Jesus, Seven Questions*, brings us into the very centre of the critical battle. Burton and Matthews' *Constructive Studies in the Life of Christ* is an excellent handbook, *multum in parvo*.

2. *The Life of Paul*. Coneybeare and Howson is still the one

fundamental and indispensable book, though growing old. Farrar is brilliant, imaginative, but not always reliable. Ramsay, *St. Paul, the Traveller*, is the most suggestive of the later books, but is fragmentary. Lewin for antiquities. Gilbert, an admirable handbook. Bacon is most recent, radical, fresh.

Lack of space requires that bibliographies in Textual Criticism, N. T. Canon, N. T. Criticism and Introduction, N. T. Theology, Interbiblical History, History of the Apostolic Age and special subjects be reserved for another time.

Church History

The following books are the best of recent publications in English, together with a few of earlier date. There is no design to offer an extended bibliography, but to furnish information regarding the latest material. Titles of books suitable for a small working library are appended.

Collins, W. E. *The Study of Ecclesiastical History.* 1903.

McGlothlin, W. J. *Guide to the Study of Church History.* 1909.

These two books supply a need for a guide to the materials and methods of study of church history. Older books have largely lost their usefulness because so many new manuals and monographs have been issued in recent years. Of the two Collins is more scholarly, and the bibliographies more complete; as an outline for popular study McGlothlin will be found useful.

Sohm, R. *Outlines of Church History.* 1901.

Von Schubert, H. *Outlines of Church History.* 1908.

These two translations from the German set forth briefly the salient facts of the development of the church. They are better than most outlines in English, and interpret events

and tendencies as well as relate facts. Both are too German to be satisfactory for the modern period.

Harnack, A. *The Mission and Expansion of Christianity.* 2 vols. 2d ed. 1908.

Unrivalled in its field. Indispensable in the study of missionary history.

Bigg, C. *Origins of Christianity.* 1909.

Gwatkin, H. M. *Early Church History to 313.* 1909.

Both of these writers have gained a reputation from their earlier works. The new books are among the better books of the last year, but neither is indispensable.

Adeney, W. F. *The Greek and Eastern Churches.* 1908.

Another gap is well filled by the addition of this volume to the International Theological Library. It treats of the churches that separated from eastern orthodoxy and of the Russian church as well as of the establishment centering in Constantinople.

Glover, T. R. *The Conflict of Religions in the Early Roman Empire.* 1909.

Though not so much needed as the last mentioned, this contribution is useful, and belongs among the creditable books of the year.

Flick, A. C. *The Rise of the Mediaeval Church.* 1909.

This, and one or more other volumes promised as sequels, reflect present day interest on the later periods of Christian history, and will be welcomed. The chief fault is that the writer does not fully get the theological point of view, but this is not always to be deplored.

Lindsay, T. M. *History of the Reformation.* 2 vols. 1906-7.

It is a long time since any work on church history has gained such universal commendation as this. It has rapidly received recognition since publication three years ago as the best book on the Reformation that exists in the English language. Its treatment of some subjects like the German nonconformists is especially informing and refreshing. It is one of the few essential books in any library of church history.

Walker, Williston. *The Reformation.* 1900.

This work, which has stood the test of ten years, is regarded as the best single volume on the subject. It serves admirably if the larger history last mentioned cannot be obtained.

Richard, J. W. *The Confessional History of the Lutheran Church.* 1909.

This is the sort of book most prized by thorough students of history. Any contribution to the doctrines of the pioneer church of Protestantism is hospitably received, and this has been well done.

Schapiro, J. S. *Social Reform and the Reformation.* 1909.

The social history of Christianity is receiving increased attention in this sociological age, and the present publication is a valuable study of the documents of the social reformers in the time of the Reformation. An examination of the "Twelve Articles" with the aid of this monograph gives one a new idea of the promoters of the Peasants' War.

Patterson, M. W. *History of the Church of England.* 1909.

Time will show whether this new book will replace older manuals dealing with this subject. There is need of an im-

partial account of this most important phase of modern Christianity.

Jennings, A. C. *The Mediaeval Church and the Papacy.* 1909.

Gee, Henry. *The Reformation Period.* 1909.

These two additions to the English Church History series are sure to prove useful manuals for the popular study of these topics.

Records of the General Baptist Churches in England. I. 1674-1728. 1909.

Interesting from a denominational point of view.

Carpenter, E. J. *Roger Williams.* 1909.

Regarded as a distinct addition to present biographical literature.

Batten, S. Z. *Church and State.* 1909.

A new and well prepared contribution to an old subject.

Jones, R. M. *Studies in Mystical Religion.* 1909.

This historical study, sympathetically wrought out, is one of the best religious books of the year. It deserves reading by every minister, especially the busiest.

Moore, E. C. *The New Testament in the Christian Church.* 1904.

Gregory, C. R. *The Canon and Text of the New Testament.* 1907.

Westcott, B. F. *General View of the History of the English Bible.* 3d ed. 1905.

These are on the whole the most useful books on their respective topics.

The following are to be commended for a small working library: *

- Collins. The Study of Ecclesiastical History. 1903.
 Sohm. Outlines of Church History. 1901.
 Newman. Manual of Church History. 2 vols. 1899-1902.
 McGiffert. Apostolic Age. 1897.
 Rainy. The Ancient Catholic Church. 1902.
 Allen. Christian Institutions. 1897.
 Allen. Continuity of Christian Thought. 1884.
 Farrar. Lives of the Fathers. 2 vols. 1889.
 Krüger. Early Christian Literature. 1897.
 Fisher. History of Christian Doctrine. 1896.
 Adams. Civilization during the Middle Ages. 1894.
 Wishart. Short History of Monks and Monasteries. 1900.
 Emerton. Mediæval Europe. 1896.
 Workman. The Church of the Middle Ages. 2 vols. 1900.
 Workman. The Dawn of the Reformation. 2 vols. 1902.
 Lindsay. History of the Reformation. 2 vols. 1906-7.
 Wakeman. History of the Church of England. 1896.
 Tulloch. Movements of Religious Thought in Britain in the Nineteenth Century. 1885.
 Bacon. History of American Christianity. 1897.
 Vedder. Short History of the Baptists. Last edition. 1907.
 Backus. History of the Baptists in New England. 2 vols. 1871.
 Bliss. The Missionary Enterprise. 1908.
 Schaff-Herzog. Encyclopedia of Religious Knowledge. New edition. 1908—

Christian Theology

The recent publications of chief interest are those which relate to the fundamental principles of the Christian religion and its relation, on the one hand, to other religions and, on the other hand, to scientific and philosophic views of the world.

*The total cost will not exceed fifty dollars, exclusive of the Encyclopedia.

Attempts to present a body of Christian doctrines appear in a number of works on Systematic Theology, but few of them are important. Specific doctrines, *e. g.*, the Person of Christ and the Atonement, continue to receive worthy attention. A list of the more valuable works on these lines follows:

I. Philosophy of Christianity and Apologetics

The Life of the Spirit, by **Rudolf Eucken**, Professor of Philosophy in Jena; trans. by F. L. Pogson. New York: Putnam, 1909, pp. viii + 403. This is intended to be an introduction to Philosophy, but its deep spirituality and evident interest in Christianity make it equally valuable as an introduction to the study of Theology. This is particularly evident from his discussion of such topics as, "Time and Eternity," "The Outer World and the Inner World," "The Problem of Truth." While the author expresses his "strong and painful conviction of the inadequacy and indeed the emptiness of modern civilization," he is no pessimist, but hopes for improvement through the recognition of the claim that "the spiritual life is an independent world." Eucken is a thinker of growing influence.

The Fundamental Truths of the Christian Religion, by **Reinhold Seeberg**, Professor of Theology in the University of Berlin. 4th German ed. trans. by G. E. Thomson and Clara Wallentin. New York: Putnam, 1908, pp. xiv + 331. Professor Seeberg discusses in the first part of this book, "The Truth of the Christian Religion," and in the second part, "The Truths of the Christian Religion." In the former he shows by means of a contrast between Christianity and other religions that it is the absolute religion because, unlike them, it gives us final realities; and that it is a positive religion in that it comes not through speculation, but from the revelation of Christ. In the second part he exhibits the lines along which the Christian doctrines are to be stated.

The author's warm evangelical spirit makes the reading of this book a pleasure.

Outlines of Christian Apologetics, by Professor Hermann Schultz, of Göttingen, trans. from the 2nd ed. by A. B. Nichols, New York: Macmillan, 1905, pp. xi + 328. This work is no ordinary defence of Christianity against attacks from without, but is an attempt to discover the basis of an interpretation of the meaning of the Universe and of the historical religious phenomena in the nature of Christianity as itself the perfect embodiment of Religion. Christianity is expounded first by means of a study of the historical Jesus, not Jesus as a mere fact of history, but in his significance as "the revelation of God to the children of man." This work concludes with an indication of the manner in which the urgent problems of present civilization find their solution in Christianity. This is a book to be, not merely read, but studied closely.

What is Religion? by Professor Wilhelm Bousset, of Göttingen, trans. by F. B. Low. New York: Putnam, 1907, pp. xiv + 304. This is a discussion of the climactic relation of Christianity to religious history, covering the same ground as the second half of the last work mentioned, but with much less of deep spiritual insight and less of sympathy with the idea that the person of Christ rather than his teachings are central to Christianity. But Bousset is a brilliant writer, and his style, unlike most of the Germans, is popular and pleasing.

The Philosophical Basis of Religion, by Professor John Watson, of Queen's University, Kingston, Canada. Glasgow: James Maclehose & Sons, 1907, pp. xxvi + 485. In these lectures there is a discussion of the principles of the Christian religion from the Hegelian viewpoint. The following topics indicate something of the range of the work:

"Religion and Authority," "Science, Morality and Religion," "Personal Idealism and the New Realism," "The Interpretation of Religious Experience," "Leibnitz and Protestant Theology." Professor Watson is always keen and also profound. His book is a wholesome mental tonic for a time when there is much shallow philosophizing.

II. Dogmatics

The present does not seem a favorable time for dogmatical systems, but there are three recent works worthy of mention:

Christian Theology in Outline, by Professor William Adams Brown, of Union Theological Seminary. New York: Scribners, 1906, pp. xiv + 468. This will be profitably read as a companion work to Dr. W. N. Clarke's "Outline," on account of the difference in method and the similarity of views. Professor Brown is less anxious to state specifically the Christian doctrines than he is to show the reader how the great problems of Dogmatic Theology ought to be approached and the direction of their solution.

The Christian Doctrine of Salvation, by the late Professor George B. Stevens, of Yale University. New York: Scribners, 1905, pp. xi + 546. This work is really Professor Stevens' System of Theology. It lacks the compactness of Brown's work, but has more warmth and can be read more easily. It is of especial value for its discussion of the Atonement.

Biblical Dogmatics, by Professor Milton S. Terry, of the Garrett Biblical Institute, Evanston, Ill. New York: Eaton & Mains, 1907, pp. xviii + 608. This book, as its somewhat infelicitous title suggests, is an attempt to draw a body of doctrines directly from the Bible. It is not difficult to read and is worth owning.

III. Special Doctrines and Movements

The Problem of Faith and Freedom in the Last Two Centuries, by John Oman. London: Hodder & Stoughton, 1906, pp. xxiv + 443. This is a valuable study of the influence of modern philosophy on the views of Christian doctrine.

The Christian Idea of Atonement, by Dr. T. Vincent Tymms, Principal of Rawdon College (Baptist). New York: Macmillan, 1904, pp. xxvi + 485.

Biblical Ideas of Atonement, by Professors Ernest D. Burton, John M. P. Smith and Gerald B. Smith, of the University of Chicago. Univ. of Chicago Press, 1909, pp. viii. + 335.

The Person and Place of Christ, by Principal P. T. Forsyth, of Hackney College, England. Boston: The Pilgrim Press, 1909, pp. xix + 357.

The Christian Doctrine of God, by Professor W. N. Clarke, New York: Scribners, 1909, pp. ix + 477.

For a study of "Modernism" in the Catholic Church the following works are recommended:

The Gospel and the Church, by Alfred Loisy. London: Isbister & Co., 1903, pp. 277.

Modernism, the Jowett Lectures, 1908, by Paul Sabatier. New York: Scribners, 1908, pp. 348.

The Great Encyclical Letters of Leo XIII. New York: Benziger Bros., 1903, pp. 580.

The Programme of Modernism. Trans. from the Italian by George Tyrrell. New York: Putnam, 1908, pp. xvi + 245.

Through Scylla and Charybdis, or the Old Theology and the New, by George Tyrrell. New York: Longmans, 1907.

Christianity at the Crossroads. New York: Longmans, 1907.

Homiletics and Pastoral Theology

A. Homiletics

The Ideal Ministry, Herrick Johnson. This is one of the most recent books on the theory of preaching. It contains the lectures which Dr. Johnson gave for many years, with conspicuous success, in the McCormick Theological Seminary in Chicago. The point of view in the presentation of the material is somewhat fresh. The style is vigorous and interesting. The contents of the book cover the various aspects of the work of preaching. They give a noble and inspiring conception of the minister's calling. After reading the book one longs and determines to be a better preacher. Especially valuable is the lecture on the object of the sermon. Dr. Johnson forcibly maintains that preaching is more than the unfolding of a subject; it is the securing of an object. This gives point and power to discourse. The book is worthy of careful examination by the growing preacher.

Representative Modern Preachers, L. O. Brastow. This book is not quite so recent as Dr. Johnson's, *The Ideal Ministry*. But it is a book of lasting power. Dr. Brastow analyzes several of the leading modern preachers and their preaching. So far as the printed page can, the work admits the reader into the sources of the power of these men, and is, therefore, stimulating to the preacher's homiletic insight and inventive energy. It also incidentally discloses the effectiveness of preaching, and the necessity of giving to it one's best abilities and deepest devotion. It is the sort of book that keeps the preacher's interest in his work perennially fresh and fascinating. Dr. Brastow is the author of another book of the same general quality, entitled *The Modern Pulpit*.

The Educational Ideal of the Ministry, W. H. P. Faunce.

A fresh, strong, inspiring book. It contains the lectures that President Faunce delivered to the students of the Yale Divinity School. It has a place of its own. It covers new ground. While not disparaging the evangelistic aspect of the minister's work, it seeks to emphasize the value of the educational side of the modern preacher's task. Dr. Faunce thinks that the right kind of minister has a golden opportunity in our time. He must be alert to the character of the age, and to the demands it makes upon the pulpit. The preacher needs to be equipped to present the contents of the Scriptures to a present-day audience, to assume the moral leadership touching the social and industrial ideals of the day, and to develop the Sunday School into its proper educational function. A chapter is given to the significance of modern psychology, and its indispensable value to the ministry. Every preacher should carefully ponder the contents of this unique book. It will yield him a wider, deeper view of his work. It points in a direction in which the ministry must go, if it shall retain its hold upon the people, and relate the church to the modern situation. The book is written in President Faunce's finished and eloquent style.

Pamphlets on the Ministry, edited by John R. Mott. Mr.

Mott is deeply interested in the work of the Christian ministry, and has made a special study of its present condition. He is the author of *The Pastor and Modern Missions*, and of *The Future Leadership of the Church*, recently issued, in which he sets forth the attractiveness of the work of the ministry to the strongest college students, and makes an earnest plea that more of them should enter it. Thinking that the word of the leading preachers and educators would have influence in this direction, he secured several of them to write these pamphlets. Among them are George A. Gordon, Woodrow Wilson, and Bishop McDowell. The pamphlets bearing the foregoing names are especially com-

mended. They so present the minister's opportunity as to make it quite worth while for the strongest men to consecrate their lives to it. They sound a heroic note.

It is possible for a preacher to make a bad or a good use of the study of *printed sermons*. As a source of materials for preaching they are to be strongly condemned, except for occasional quotation. But as offering an opportunity for studying the method of presenting truth, the discourses of the most effective preachers deserve consideration on the part of those who would perfect themselves, as communicators of saving truth, in the delicate and responsible art of putting things. No one can begin to estimate what the sermons of such preachers as F. W. Robertson, Alexander McLaren, Horace Bushnell and Phillips Brooks have done for the Christian ministry. Among present-day preachers the sermons of the following men will particularly repay examination by ministers. *W. L. Watkinson*, the English Methodist preacher. Dr. Watkinson has been in our country several times in recent years, lecturing to students in theological seminaries, and preaching in various leading pulpits. He has spoken more than once from the Northfield platform. Wherever he has been heard, it has been with a peculiar charm. There are several volumes of his sermons. *Charles E. Jefferson*, the pastor of the Broadway Tabernacle, New York. Dr. Jefferson is one of the most virile and effective preachers of our day. The same is to be said of *Charles H. Parkhurst*, also of New York. The sermons of these men are real messages to life. They are characterized by freshness of view and of style. Their illustrative quality is worthy of special attention. This is notably true of Dr. Watkinson's discourses. He is a master in drawing illustrations from a variety of sources with marked beauty, aptness, and force, especially from nature and science. These three preachers should be carefully studied for the quickening of thought and insight, and for the best form in the utterance of Christian truth.

B. Pastoral Theology

For largest efficiency the minister of our time must be more than a preacher, essential as this is. He sustains a vital pastoral relation to the church, congregation, and community. In the more private and personal touch, and in the conduct of the more informal meetings, it is possible for him to render a rich and enduring service. Several books have been recently issued that are valuable to the minister in the wider reach of his influence.

The Pastoral Teaching of St. Paul, W. E. Chadwick.

This book gives a pretty comprehensive survey of Paul's view of the work of the Christian ministry, of its many-sidedness, its responsibilities, and its opportunities for usefulness. It points out that the work of the minister is a large work, requiring for its successful prosecution many and varied gifts.

Footsteps in a Parish, J. F. Stone. Maltbie D. Babcock was one of the most winsome personalities the American ministry has had. He fascinated men into loving fealty to Jesus Christ. This little book gives a picture of him as he moved among his people in his famous Baltimore parish. It points out how useful a pastor may be in the most casual contact with men, and in how many ways he may influence them for good. Along with it should go the brief biographical sketch of Dr. Babcock by C. E. Robinson, which discloses the salient characteristics of the personality of this rare minister of Christ, and of his work as pastor of the Brick Church in New York City.

New Life in the Old Prayer Meeting, J. F. Cowan. Dr.

Cowan firmly believes that there is no good reason for discontinuing the old-time mid-week meeting, that it still has a necessary agency in organized Christianity, and that it can be so freshened, and its methods made so varied and

practical as to render a noble and essential service in our modern day. It sets forth in a suggestive way the different ways of conducting it which will make it fresh, interesting, and stimulating.

The Church of To-Day, J. H. Crooker. This is a very timely and suggestive little book. Dr. Crooker deplores the neglect and inefficiency into which the Christian Church has fallen. He thinks that this is an irreparable loss in our modern life, and that the power of the Church may and ought to be rehabilitated. He shows what the real function of the Church is, and in what ways it may render, as no other Christian organization can, a service of unspeakable value in bringing in the kingdom of God in our age. The book should have the earnest attention of every thoughtful and sincere minister who longs to see the Church come to its own again.

Applied Christianity

Peabody, F. G. The Approach to the Social Question. 1909.

Several lectures have been brought together here and published as an introduction to the study of Social Ethics. The author is a successful teacher of the subject at Harvard University, and is well known by students of social Christianity as the writer of "Jesus Christ and the Social Question." This book will serve admirably as an introduction to investigations in Christian Sociology. The chapter headings present the various points of view: Philosophy and the Social Question, and similarly Social Science, Economics, Ethics, Idealism, and Religion. It is one of the noteworthy books of the year.

Brown, C. R. The Social Message of the Modern Pulpit. 1906.

This book, published in 1906, has not lost its stimulus and instructiveness. It is calculated to awaken the minister

to a consciousness of social opportunities as few books have done. It supplies the inspiration, and the foregoing gives the method.

Henderson, C. R. Social Duties from the Christian Point of View. 1909.

Designed as a text-book for advanced classes in the Sunday School, this product of the University of Chicago Press serves well for superficial study, much as does Jenks's *Social Significance of the Teaching of Jesus*. Like the social studies in the *Homiletic Review*, it is suggestive to the minister, but its greatest usefulness is in its bibliographies, which should lead the student much farther afield. Some of the author's conclusions will not be generally accepted, but it is a book worthy of a place in every progressive pastor's library.

Rauschenbusch, Walter. Christianity and the Social Crisis. 1907.

Radical as it is in some respects, this discussion of past history and present duty has had a profound effect upon thoughtful and conscientious Christian leaders. It is no longer new, dating from 1907, but it is still in great demand, and its influence has probably been more widespread than that of any other work in this department. Its socialistic trend will make it objectionable to some, but its brilliancy redeems it even for the orthodox individualist.

Schenck, F. S. The Sociology of the Bible. 1909.

Keeble, S. E. The Social Teaching of the Bible. 1909.

These are attempts, the first American and the second English, to set forth the social element in the Bible. The former deals with the practical social problems of Israel, and compares them with our own. It is practical, and valuable for the spirit in which the author approaches the subject. The latter gives a fragmentary discussion of the social contents

of the various books. The chapters are by different writers, and so of uneven merit. There is much to criticize, but the whole is very suggestive.

Roads, Charles. Rural Christendom. 1909.

The problems of the rural districts and the country church are receiving recent special attention. Anderson's "The Country Town" and Butterfield's "Chapters in Rural Progress" have been almost the only available books. These are now supplemented by a new volume just from the press that is to be highly commended and certain to prove very useful. No country minister in these days can afford to be without it.

The Social Work of the Church. 1907.

Two years ago the American Academy of Political and Social Science brought together in one volume a number of articles under this title. They deal with different types of localities and churches, present various phases of church activity, and are useful from the point of view of both theory and experience.

Lorenz, E. S. Practical Church Music. 1909.

The relations of pastor and choir are not seldom in need of applied Christianity. Under this head, therefore, belongs a notice of a new book of worth on the minister's acquaintance with hymns and music, the practical applications of church music, congregational singing, and the management of church choirs.

Worcester, E., and McComb, S. Religion and Medicine. 1908.

Powell, L. P. The Emmanuel Movement in a New England Country Town. 1909.

Cabot, R. C. Social Service and the Art of Healing. 1909.

These books on the "Emmanuel idea" are authoritative. The first is known as the official expression of the founders

of the movement. The second is by the most successful exponent of the idea outside of Boston. The third is by a skilled physician who is not only sympathetic with the Emmanuel idea, but who has on his own account worked out theories in practice that are of great practical interest.

Bliss, E. M. New Encyclopedia of Social Reform. 1908.

Indispensable for the social student, to whom it is as necessary as an unabridged dictionary.

Other books of value in this department are:

Mathews, S. The Church and the Changing Order. 1907.

Brooks, J. G. The Social Unrest. 1903.

King, H. C. Theology and the Social Consciousness. 1902.

Hyde, W. D. Outlines of Social Theology. 1895.

Wright, C. D. Some Ethical Phases of the Labor Question. 1902.

Loomis, S. L. Modern Cities and their Religious Problems. 1887.

Devine, E. T. Principles of Relief. 1904.

Kirkup, Thomas. The History of Socialism. 1892.

Giddings, F. H. Principles of Sociology. 1900.

Coleman, J. M. Social Ethics. 1903.

Peabody, F. G. Jesus Christ and the Social Question. 1900.

Mathews, S. The Social Teachings of Jesus. 1897.

Gladden, W. Applied Christianity. 1889.

Religious Psychology

The material for the study of Religious Psychology is greatly scattered. It has not been organized and treated as a complete science. This is yet to be accomplished. That is, Religious Psychology is in formation as an organized science. For example such books as King's Rational Living and Seeming Unreality of the Spiritual Life are full of psychological material and inferences, and yet they do not pretend to be in

themselves works on Religious Psychology. But they are of large value as such and should be read for a proper understanding of the value and reach of psychological material.

Religious Psychology may be studied from three points of view or by three paths of knowledge. It has an undefined area for investigation, including such studies of a purely religious nature as conversions and revivals. But a study of conversion brings us at once into relation with the investigation of pure psychology, into the nature of adolescence and its phenomena. The study of revivals brings us to the nature of the will, emotions, the so-called sub-conscious areas, hypnotism and so on. So that if one will understand Religious Psychology, he must be acquainted with the New Psychology.

On the other hand pure psychology has led to Religious Psychology. For in studying psychic phenomena the psychic experiences throw light on normal psychic activities. Hence we have James' Varieties of Religious Experience.

Again the study in a practical way of religious activities bears directly upon Religious Psychology, pastoral investigations, the study of the child, investigation of the cause and cure of doubts, the basis of religious belief. So that a proper study of Religious Psychology includes the three lines. To be thoroughly informed one must take all.

In pure psychology four writers are suggested in the order named. For a proper foundation and understanding such authors should be read. Angell's Psychology gives an admirable and brief survey of physiological psychology which is very important. James' Psychology should follow; the two volume edition is to be preferred. Then Dewey's Psychology should be read. This work is clear, advances progressively and gives a thorough survey of the whole. Royce's Psychology is necessary for a complete view. He approaches the subject from the philosophical point of view and is a corrective for the purely scientific investigation.

In Religious Psychology proper the following writers may be suggested, though there is no complete book in any depart-

ment. The first book which claimed attention was Starbuck's Religious Psychology. This should be read. Then should be read Coe's Spiritual Life, The Religion of a Mature Mind, and Education in Religion and Morals. Cutten's Psychological Phenomena of Christianity is a work that endeavors to give a complete survey. It is the only work of this character. It is brief and gives only a bird's eye view of the results, and must be supplemented by other reading to give clear and balanced views.

In addition to these specific works, general works, the writings of such men as President King, should be read. The following are commended: James' Talks to Teachers, and Varieties of Religious Experience; Hall's Adolescence, and Moses' Pathological Aspects of Religion; King's Rational Living, and The Seeming Unreality of the Spiritual Life.

The rest of the books appended are of large value and others will suggest themselves in the course of the reading, if one desires to pursue the subject further.

American Journal of Religious Psychology and Education.

Blow, Letters to a Mother.

Bushnell, Christian Nurture.

Calkins, Introduction to Psychology.

Clark, The Philosophy of Christian Experience.

Davenport, Primitive Traits in Religious Revivals.

Dawson, The Study of the Child.

Forbush, The Boy Problem.

Hughes, Froebel's Educational Laws.

Inge, Christian Mysticism.

Jackson, The Fact of Conversion.

Jastrow, The Subconscious.

Ladd, Psychology Descriptive and Explanatory.

Le Bon, The Crowd.

Loeb, Comparative Physiology of the Brain and Comparative Psychology.

Münsterberg, Psychotherapy.

Wundt, Outlines of Psychology.

The Newton Summer School of Theology

The Newton Summer School of Theology will hold its third annual session at the Institution in Newton Centre, June 14-24, 1910, Tuesday to Friday inclusive.

The principal lecture courses will be conducted by President Horr, and Professors English, Anderson, Donovan, and Cross. Specific subjects will be announced later.

Among other lecturers, we already are able to announce Professor Thomas N. Carver of Harvard University; Rev. Cortland Myers, D.D., of Tremont Temple, Boston; Rev. James A. Francis, D.D., of Clarendon St. Baptist Church, Boston; Rev. Virgil V. Johnson of the First Baptist Church, Concord, N. H.; Rev. Clarence A. Vincent, D.D., of the Immanuel Congregational Church, Boston; Rev. Charles L. Page, Assistant Pastor of the Dudley St. Baptist Church, Boston. Besides these lectures, excursions to Boston and visits to the Rescue Missions of the city are being planned.

The School is designed for three classes of students: 1. Seminary graduates, who wish to refresh and refill. 2. Ministers, who have never enjoyed a theological course, but who desire to get into touch with theological and religious thought and movement. 3. Intelligent Sunday School teachers, men or women, who want a larger view and better methods.

Inclusive Charge for Board, Room and Tuition, Fifteen Dollars. For Day-students, Five Dollars.

Address all applications for information or rooms to Professor Frederick L. Anderson, Newton Centre, Mass.

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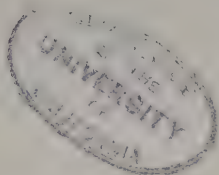
VOLUME III

NO. 1

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Incorporated 1826



The Catalogue

1910 - 1911

NEWTON CENTRE, MASSACHUSETTS

DECEMBER, 1910

All requests for catalogues and bulletins, and information regarding admission, courses, and opportunities, should be addressed to the President of the Institution.

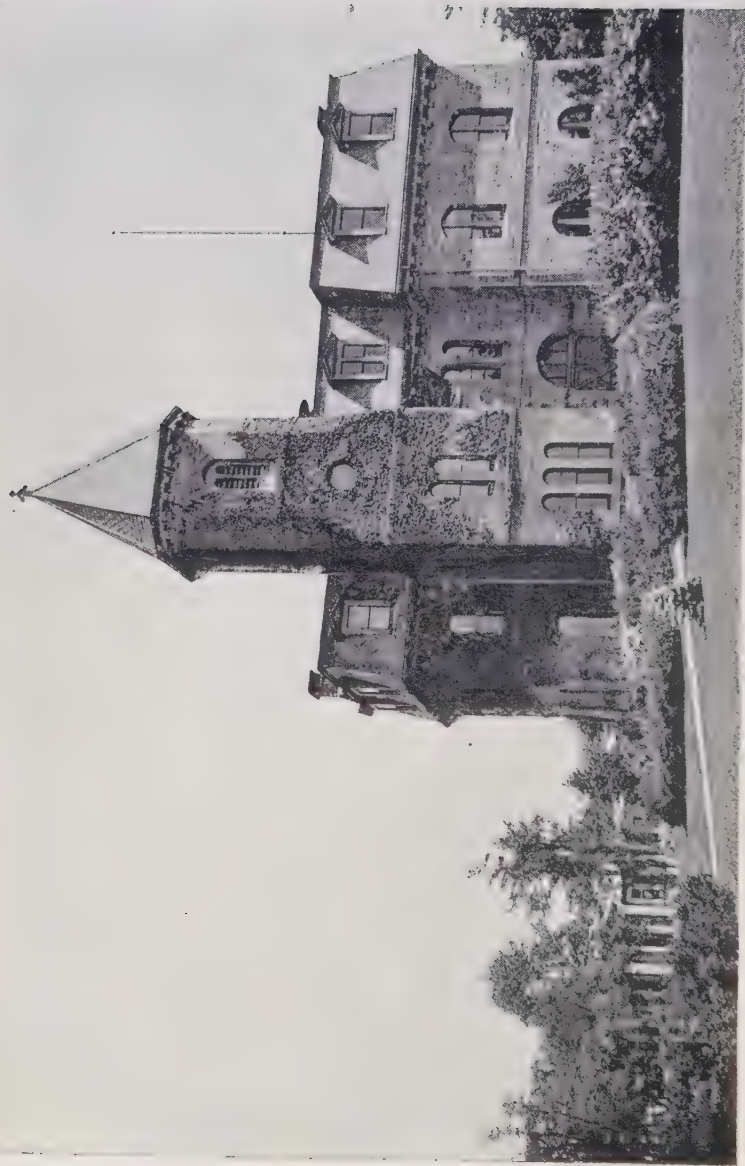
Information regarding bequests may be obtained from the Treasurer, Mr. C. C. Barry, 60 State St., Boston, or from the President of the Institution.

A form of bequest is as follows:

I give and bequeath to the Newton Theological Institution, located at Newton Centre, Mass., the sum of dollars, to be applied to the uses and purposes of said Institution, under the direction of its Board of Trustees.

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Newton Theological Institution

ANNUAL CATALOGUE

FOR THE

EIGHTY-SIXTH YEAR

1910-1911

Newton Centre, Massachusetts
December, 1910

The Institution Calendar

1910

September 21, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.

September 22, **Thursday**, Recitations begin

September 24, **Saturday**, Examination of Delinquents

October 4, **Tuesday**, Opening Address by President Horr

October 29, **Saturday**, Examination of Delinquents

November 24-26, **Thursday to Monday**, Thanksgiving Recess

December 8, **Thursday**, Selection of Electives

December 17-22, **Saturday to Thursday**, Examinations

December 23-January 2, 1911, **Friday to Monday evening**
Recess

1911

January 3, **Tuesday**, Winter Term begins

January 26, **Thursday**, Day of Prayer for Colleges

February 11, **Saturday**, Examination of Delinquents

February 22, **Wednesday**, Washington's Birthday

February 23, **Thursday**, Selection of Electives

March 14-18, **Tuesday to Saturday**, Examinations

March 18-27, **Saturday afternoon to Monday**, Recess

March 28, **Tuesday**, Spring Term begins

March 31, **Friday**, Senior class present Theses

April 19, **Wednesday**, Patriot's Day

May 11, **Thursday**, Selection of Electives and Thesis Topics

May 20, **Saturday**, Examination of Delinquents

May 30, **Tuesday**, Memorial Day

- May 31-June 3, **Wednesday to Saturday**, Examinations
June 4, **Sunday**, Baccalaureate Sermon by President Horr
June 5-7, **Monday to Wednesday**, Exercises of Anniversary Week
June 8, **Thursday**, Eighty-sixth Anniversary of the Institution;
close of the Academic Year
June 13-23, **Tuesday to Friday**, Summer School
September 20, **Wednesday**, Autumn Term begins; Entrance Ex-
aminations at 8 A. M.; applicants for admission meet the
Faculty at 9 A. M.
September 21, **Thursday**, Recitations begin
September 23, **Saturday**, Examination of Delinquents
September 26, **Tuesday**, Opening Address by Professor English
October 28, **Saturday**, Examination of Delinquents
November 30-Dec. 2, **Thursday to Monday**, Thanksgiving Recess
December 14, **Thursday**, Selection of Electives
December 16-21, **Saturday to Thursday**, Examinations
December 22-January 1, 1912, **Friday to Monday evening**,
Recess

The Newton Theological Institution

Introduction

The Newton Theological Institution began in September, 1910, its eighty-sixth year as a Baptist school of theology. It entered originally upon its work in the autumn of 1825 as the result of a conviction at that time that the Baptist denomination should train its own ministry. From the outset the policy of Trustees and Faculty has been to maintain a school of high grade, to emphasize the place of the Bible as the foundation of instruction, and to add courses from time to time to meet current needs.

The catalogue of the seminary is intended to show from year to year what is actually taking place. It is not a programme for the future but a record for the present. Recently Newton has attached to itself a training school for Christian workers in Boston that has had a successful history of twenty years. It has enlarged seminary activities on the hill by a Summer School session in the month of June. Special attention is called to courses offered this year in Applied Christianity, including Sociology, Sunday School Pedagogy, and Missions, and to the varied opportunities for training and Christian service that are offered to students in Boston and vicinity as well as in the Institution itself.

The Board of Trustees

The Board of Trustees consists of forty-eight members, elected for four years, and is divided into four classes, one class retiring from service each year. To supply the vacancy thus occasioned an election is annually made of six members by the existing Board, of three by the Northern Baptist Education Society, and of three by The Society of Alumni of The Newton Theological Institution.

CLASS I 1907—1911

Trustees elected by the Board of Trustees:

Mr. John Carr,	Boston
Mr. Dwight Chester,	Newton Centre
Rev. Edward P. Tuller,	Allston
Rev. Irving B. Mower,	Waterville, Me.
Mr. Joseph L. Colby,	Newton Centre
Mr. William Claxton Bray,	Newton Centre

Trustees elected by the Northern Baptist Education Society:

Rev. William H. P. Faunce,	Providence, R. I.
Mr. E. Nelson Blake,	Arlington
Mr. Eugene N. Foss,	Jamaica Plain

Trustees elected by The Society of Alumni:

Rev. Henry F. Colby,	Dayton, Ohio
Rev. Charles H. Spalding,	Cambridge
Rev. John R. Gow,	Brattleboro, Vt.

CLASS II 1908—1912

Trustees elected by the Board of Trustees:

Rev. Lemuel C. Barnes,	New York, N. Y.
Rev. Thomas S. Barbour,	Wollaston
Rev. Franklin G. McKeever,	Providence, R. I.
Mr. Charles C. Barry,	Melrose
Rev. Francis H. Rowley,	Boston
Mr. Edwin P. Wells,	Newton Centre

Trustees elected by the Northern Baptist Education Society:

Rev. Cephas B. Crane,	Cambridge
Mr. George F. D. Paine,	Boston
Mr. Henry H. Kendall,	Newton Centre

Trustees elected by The Society of Alumni:

Rev. Joseph S. Swaim,	Boston
Rev. Charles L. White,	Brooklyn, N. Y.
Rev. Clifton D. Gray,	Dorchester

CLASS III 1909—1913

Trustees elected by the Board of Trustees:

Rev. Nathan E. Wood,	Arlington
Mr. Dudley P. Bailey,	Everett
Mr. Henry T. Bailey,	North Scituate
Mr. George C. Whitney,	Worcester
Rev. George E. Horr,	Newton Centre
Mr. Emery B. Gibbs,	Brookline

Trustees elected by the Northern Baptist Education Society.

Mr. Oliver M. Wentworth,	Boston
Rev. Maurice A. Levy,	Newton Centre
Mr. George E. Briggs,	Lexington

Trustees elected by The Society of Alumni:

Rev. Henry M. King,	Providence, R. I.
Rev. O. C. S. Wallace,	Baltimore, Md.
Rev. Thomas D. Anderson,	Albany, N. Y.

CLASS IV 1910—1914

Trustees elected by the Board of Trustees:

Mr. Charles F. Byam,	Charlestown
Rev. Francis W. Bakeman,	Chelsea
Rev. Charles H. Watson,	Belmont
Mr. Edwin F. Greene,	Boston
Rev. Thomas E. Bartlett,	Pawtuxet, R. I.
Rev. John S. Lyon,	Holyoke

Trustees elected by the Northern Baptist Education Society:

Rev. Millard F. Johnson,	Boston
Mr. D. W. Abercrombie,	Worcester
Rev. Edmund F. Merriam,	Boston

Trustees elected by The Society of Alumni:

Rev. Woodman Bradbury,	Cambridge
Rev. Frank Rector,	Pawtucket, R. I.
Rev. George Bullen,	Hingham

Officers of the Board

Rev. Charles H. Watson, *President*, Belmont
 Rev. Edward P. Tuller, *Secretary*, Allston, Boston
 Mr. Charles C. Barry, *Treasurer*, 60 State Street, Boston

EXECUTIVE COMMITTEE

Charles H. Watson	Dudley P. Bailey
George E. Horr	Francis H. Rowley
Charles H. Spalding	Henry H. Kendall

TRUSTEES

9

Charles C. Barry	Edward P. Tuller
Charles F. Byam	Edmund F. Merriam
Francis W. Bakeman	Millard F. Johnson

FINANCE COMMITTEE

Charles F. Byam	Dwight Chester
George E. Briggs	O. M. Wentworth
	Edwin P. Wells

AUDITORS

John Carr	Edwin F. Greene
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LIBRARY COMMITTEE

George E. Horr	Frederick L. Anderson
John M. English	Winfred N. Donovan
Charles R. Brown	Henry K. Rowe
	George Cross

EXAMINING COMMITTEE

Virgil V. Johnson	Allyn K. Foster
Arthur W. Cleaves	Obed J. White
Arthur C. Baldwin	Henry M. Thompson

COMMITTEE ON BUILDINGS AND GROUNDS

Edwin P. Wells	Dwight Chester
Henry H. Kendall	George E. Horr

The Faculty

GEORGE EDWIN HERR

President and Professor of Church History

President's House

JOHN MAHAN ENGLISH

Professor of Homiletics and Pastoral Duties

891 Beacon Street

CHARLES RUFUS BROWN

Professor of Biblical Interpretation, Old Testament

American School, Jerusalem

SAMUEL SILAS CURRY

Acting Professor of Elocution

Pierce Building, Boston

JESSE BURGESS THOMAS

Professor Emeritus of Church History

109 Warren Street

FREDERICK LINCOLN ANDERSON

Professor of Biblical Interpretation, New Testament

169 Homer Street

WINFRED NICHOLS DONOVAN

Associate Professor in the Biblical Departments

25 Pleasant Street

HENRY KALLOCH ROWE

Assistant Professor of Church History, and Librarian

Bradford Court

THE FACULTY

II

GEORGE CROSS

Professor of Christian Theology
65 Oxford Road

JAMES PERCIVAL BERKLEY

Instructor in the Biblical Departments
169 Cypress Street

WILLIAM HENRY BURNHAM

Instructor in Psychology and Pedagogy
Clark University, Worcester

FREDERICK GEORGE HARRINGTON

Instructor in the Old Testament
3 Farwell Hall

HENRY CLAY MABIE

Lecturer on Missions
Dorchester

CAROLINE SMITH

Alva Woods Assistant Librarian

Faculty in order of appointment, except the President

Graduates of the Class of 1910

Charles Wesley Allen,*

Pastor Baptist Church, Milford.

With degree of Bachelor of Divinity

Phanuel Bishop Covell (Brown University),

Pastor Baptist Church, Nantucket.

Earle Bennett Cross (Brown University),

Pastor Baptist Church, Dover, N. H.

George Herbert Holt (Ottawa University),

Pastor Baptist Church, Jamestown, R. I.

Daniel Clarence Holtom (Kalamazoo College, University of Chicago),

Missionary to Japan.

Farrar Stewart Kinley (Acadia University),

Pastor Baptist Church, Ogunquit, Me.

Herman George Patt (Colgate University),

Pastor Baptist Church, Granville.

John Scott Pendleton (Bates College),

Pastor Baptist Church, Bradford, N. H.

Walter Douglas Swaffield (Brown University),

Pastor Baptist Church, Danielson, Conn.

* Special Certificate.

The Degree of Bachelor of Divinity

was also conferred on the following graduate students in June, 1910:

WILLIAM ERNEST BRAISTED. (The Newton Theological Institution, 1902.)

WILLIAM HOYLE LANE. (The Newton Theological Institution, 1883.)

GEORGE BURTON MARSTON. (The Newton Theological Institution, 1905.)

FREEMAN JOHN SCOTT. (McMaster Divinity School, 1904.)

WALTER BRADLEY SHUMWAY. (The Newton Theological Institution, 1894.)

CHARLES HORACE WHEELER. (The Newton Theological Institution, 1885.)

JONAS HAMILTON WOODSUM. (The Newton Theological Institution, 1900.)

The Degree of Master of Theology

was conferred in June, 1910, on

ILSLEY BOONE. (The Newton Theological Institution, B. D., 1907.)

HOWARD ALMERON PEASE. (Harvard University, S. T. B., 1908.)

Register of Students

Senior Fellow on the J. Spencer Turner Fellowship

DEPARTMENT OF OLD TESTAMENT

Carl Herman Lager, *Stockholm, Sweden* Jerusalem
Betel Seminariet, 1905; University of Chicago; Ewing College, 1908; The
Newton Theological Institution, B. D., 1909
Thesis: Semitic Conceptions of the Life after Death.

Candidates for the Degree of Master of Theology In Residence

Walter Boardman Bullen, *Sendai, Japan* 8 Cypress St.
Brown University, 1899; Harvard University, A. M., 1903; The Newton
Theological Institution, B. D., 1904
Thesis: The Gospel of Indeterminism.

Not in Residence

Ira Millard Baird, *Yarmouth, N. S.*
Acadia University, 1902; M. A., 1903; The Newton Theological Institution,
B. D., 1909
Thesis: Christian Socialism.

Leon Jermain Brace, *Greenfield*
University of Rochester, 1905; The Newton Theological Institution, B. D.,
1908
Thesis: Genetic Relations of Judaism and Christianity.

William Ernest Braisted, *Barre, Vt.*
The Newton Theological Institution, B. D., 1910
Thesis: The Kingdom of God.

Carl Herman Lager, *Stockholm, Sweden* Jerusalem
Betel Seminariet, 1905; University of Chicago; Ewing College, 1908; The
Newton Theological Institution, B. D., 1909
Thesis: Semitic Conceptions of the Life after Death.

Robert Lee Webb, *Haverhill*

Columbian University; Harvard University; The Newton Theological Institution, B. D., 1909

Thesis: Early History of Baptists in Haverhill.

Graduate Candidates for the Degree of Bachelor of Divinity

Not in Residence

Oren Nelson Bean, *Meredith, N. H.*

Brown University, 1898; The Newton Theological Institution, 1901

Thesis: The Virgin Birth.

William Ernest Lombard, *Andover*

Colby University, 1893; The Newton Theological Institution, 1896

Thesis: The Consciousness of Jesus.

Selden Rufus McCurdy, *Sagaing, Burma*

Acadia University, 1895; The Newton Theological Institution, 1899

Thesis: A Comparison of Pauline and Modern Missionary Methods.

Peter Stewart MacGregor, *Wolfville, N. S.*

Acadia University; The Newton Theological Institution, 1880

Thesis: Christian Citizenship.

Harry Ignatius Marshall *Tharrawaddy, Burma*

Dartmouth College, 1900; The Newton Theological Institution, 1903

Thesis: The History of Education in the Baptist Missions in Burma.

Resident Graduates

Clarence Virgil Thompson Richeson *Cambridge*

William Jewell College, 1906; The Newton Theological Institution, B. D., 1909

Alson Haven Robinson, *Newton Centre*

103 Cypress St.

University of Maine, 1901; Harvard University

Undergraduate Students

The Senior Class—Class of 1911

Lemuel Ackland, *Hampshire, P. E. I.* 23 Farwell Hall
Acadia University, 1908

Herbert Simpson Bagnall, *Hazel Grove, P. E. I.*

Acadia University, 1908

63 Parker St.

Orvie Eustace Baker,	<i>Nashville, Tenn.</i>	21	Farwell Hall
Southwest Baptist College, 1895			
William Elmer Blake,	<i>Haverhill</i>	22	Farwell Hall
Colgate University, 1908			
Henry Rosebrook Boyer,	<i>Fredericton, N. B.</i>	171	Cypress St.
University of New Brunswick			
Charles Laforest Chamberlain,	<i>Lynn</i>	6	Sturtevant Hall
Colby University			
Edward Francis Chandler,	<i>Vancouver, B. C.</i>	177	Langley Road
McGill University, 1908			
Edward Carroll Condict,	<i>Trenton, N. J.</i>	24	Farwell Hall
Bucknell University, 1908			
Wesley Herbert Des Jardins,	<i>Kalamazoo, Mich.</i>	35	Farwell Hall
Kalamazoo College, 1908			
Ernest Wentworth Dow,	<i>Acushnet</i>	21	Farwell Hall
Colgate University, 1909; McCune University, Ph. D., 1893			
Url Morris Fox,	<i>Rochester, Mich.</i>	43	Farwell Hall
Kalamazoo College, 1907; University of Chicago, 1907			
Marinus James,	<i>New York City</i>		Dorchester
Nautical Academy, Amsterdam, Holland; Bible Teachers' Training School, New York City; Y. M. C. A. Training School, Springfield			
Jonathan Snow Lewis,	<i>Stoneham</i>	169	Cypress St.
John William Milton,	<i>Waco, Tex.</i>	195	Cypress St.
Baylor University, 1908			
Miles Franklin McCutcheon,	<i>St. John, N. B.</i>	34	Farwell Hall
Acadia University, 1909			
Habakkuk Perry,	<i>Monroe, N. C.</i>	3	Bradford Court
Biddle University, 1908			
Robert Sanborn Pinkham,	<i>Wollaston</i>	44	Farwell Hall
Brown University, 1908			
Lyman Rollins,	<i>Concord, N. H.</i>	32	Farwell Hall
Bates College; Cobb Divinity School			
Loran Frederick Sanford,	<i>Brockton</i>		
Gordon School			
Ralph Angelo Stone,	<i>Panton, Vt.</i>	27	Sturtevant Hall
University of Vermont			
William Virgil Sweetland,	<i>Pittsfield, Me.</i>	135	Langley Road
Bates College, 1908			



PILGRIM PATH



REGISTER OF STUDENTS

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Albert Clark Thomas, Brown University, 1908	<i>Wakefield</i>	44 Farwell Hall
George Loring Thurlow, Colgate University, 1908	<i>Watertown</i>	43 Farwell Hall
Walter Edgar Woodbury, Brown University, 1906; A. M., 1908	<i>Nashua, N. H.</i>	22 Farwell Hall

The Middle Class—Class of 1912

Wallace Bassett, La Grange College, 1909	<i>La Grange, Mo.</i>	15 Sturtevant Hall
George Frederick Bolster, Bates College, 1909	<i>Gibson, N. B.</i>	32 Farwell Hall
Clifford Todd Clark, University of New Brunswick, 1909	<i>St. John, N. B.</i>	12 Sturtevant Hall
Edmund Hillyer Cochrane, University of New Brunswick, 1906	<i>Petitcodiac, N. B.</i>	Melrose
Ernest Luther Converse, New Hampshire College, 1906	<i>Amherst, N. H.</i>	6 Sturtevant Hall
Ralph Bertram Davis, Colby College, 1909	<i>Haverhill</i>	26 Farwell Hall
Harold Bellows Drew, Boston Bible School and Ransom Institute	<i>Providence, R. I.</i>	27 Sturtevant Hall
John Addison Foote, Brown University, 1909	<i>Simpson, Kans.</i>	41 Farwell Hall
John Hayes Geldart, Acadia University, 1908	<i>Moncton, N. B.</i>	23 Farwell Hall
Percy Raymond Hayden, Acadia University, 1908	<i>Jordan Falls, N. S.</i>	33 Farwell Hall
George Coleman Foster Keirstead, Acadia University, 1910	<i>St. John, N. B.</i>	9 Sturtevant Hall
Rufus Keyser, University of Nebraska	<i>Palmyra, Kans.</i>	31 Farwell Hall
Peter Morrison McKay, Moody Bible Institute	<i>Bay City, Mich.</i>	6 Sturtevant Hall
Frank Leslie Orchard, University of New Brunswick, 1909	<i>Fredericton, N. B.</i>	6 Farwell Hall
Charles Scroggin Pierce, Baylor University, 1909	<i>Tyler, Tex.</i>	31 Farwell Hall

Amos Allan Rideout,	<i>Frederickton, N. B.</i>	6 Farwell Hall
University of New Brunswick, 1903; A. M., 1908; Cobb Divinity School		
Frank Connors Rideout,	<i>Middle Simonds, N. B.</i>	
Acadia University, 1909		34 Farwell Hall
Francis Howard Rose,	<i>Norwich, Conn.</i>	26 Farwell Hall
Colby College, 1909		
Wallace Crooker Sampson,	<i>Lynn</i>	4 Farwell Hall
Boston Bible School and Ransom Institute		
Walter Steadman Smith,	<i>Bear River, N. S.</i>	18 Sturtevant Hall
Acadia University, 1909		
Howard Silvanus Snow,	<i>Collinsville, Tex.</i>	5 Farwell Hall
Burleson College, 1906; Baylor University, B. L., 1909		
Frank Montague Swaffield,	<i>Lawrence</i>	25 Farwell Hall
Packard College, N. Y.		
Gordon Chester Warren,	<i>North River, P. E. I.</i>	9 Sturtevant Hall
Acadia University, 1910		
Howard Clarkson Whitcomb,	<i>Franklin, Ind.</i>	31 Farwell Hall
Franklin College, 1909		

Adrian Theodore June, *Everett*
 Missionary and Bible School, Nyack, N. Y.

The Junior Class—Class of 1913

Gaius Humphrey Barrett,	<i>Waterford, Conn.</i>	36 Farwell Hall
Brown University, 1910		
Gustav George Carlson,	<i>Dorchester</i>	4 Farwell Hall
University of Chicago Divinity School		
Thomas Jefferson Cate,	<i>Chester, N. H.</i>	2 Farwell Hall
Bates College, 1908		
Arthur Hunt Chute,	<i>Wolfville, N. S.</i>	18 Sturtevant Hall
Acadia University, 1910		
Allan David Creelman,	<i>Suffield, Conn.</i>	21 Sturtevant Hall
Brown University, 1910		
John Newton Garst,	<i>New Market, Tenn.</i>	36 Farwell Hall
Carson and Newman College, 1909		
Frank Bradley Haggard,	<i>Mexico, Mo.</i>	228 Langley Road
William Jewell College, 1909; Southern Baptist Theological Seminary		
Jesse Buell Jenkins,	<i>Monticello, Mo.</i>	15 Sturtevant Hall
La Grange College, 1909		

REGISTER OF STUDENTS

19

Warren Clifford Johnson, Brown University, 1910	<i>Roxbury</i>	25 Farwell Hall
Ernest Leslie Jones, Union Christian College	<i>Whitman</i>	2 Farwell Hall
John Moore Maxwell, Colby College, 1910	<i>Coleraine, Ireland</i>	5 Farwell Hall
Eric Wilfrid Pennington Bangor Theological Seminary	<i>Bedford, England</i>	102 Ripley St.
Hans Herbert Rohrbach, Sidcup College, Kent, England	<i>Berlin, Germany</i>	42 Farwell Hall
William Oscar Roten, Carson and Newman College, 1910	<i>Trade, Tenn.</i>	20 Ripley Terrace
Elbert Jesse Smith, Tufts College	<i>Brookfield</i>	21 Sturtevant Hall
William Smith, Grand Island College, 1907, University of Chicago Divinity School	<i>Oakland, Neb.</i>	41 Farwell Hall
Harlan True Stetson, Brown University, 1908; Dartmouth College, A. M., 1910	<i>Newton Centre</i>	24 Farwell Hall
John Aldorous Tidd, Colby College, 1910	<i>Houlton, Me.</i>	4 Ripley Terrace
Clifton Henry Walcott, Brown University, 1910	<i>Leominster</i>	46 Farwell Hall
Paul Weber, William Jewell College, 1909; Iowa State University	<i>St. Louis, Mo.</i>	228 Langley Road
Clarence Lincoln Wheaton, Bates College, 1908	<i>St. John, N. B.</i>	33 Farwell Hall
Floyd C. Wilcox, Kalamazoo College, 1910	<i>Battle Creek, Mich.</i>	35 Farwell Hall
Percival Ford Wolfenden, University of Michigan	<i>Morecambe, Eng.</i>	24 Sturtevant Hall
Hubert Arthur Wright, University of Michigan, 1910	<i>Ann Arbor, Mich.</i>	45 Farwell Hall
<hr/>		
William Henry Roberts, Jr. University of Rochester, 1910	<i>Rochester, N. Y.</i>	42 Farwell Hall

Missionary Students

By vote of the Trustees, young women looking forward to foreign missionary service, and recommended by the Woman's Baptist Foreign Missionary Society, are admitted to class-room work in the Institution, under the direction of the Faculty.

While they are pursuing their studies, they are resident in Hasseltine House, located near the Seminary grounds, and are under the immediate supervision of the Board of the Woman's Baptist Foreign Missionary Society.

Leslie May Dounton, *Philadelphia, Pa.*
Woman's Medical College of Pennsylvania, M. D., 1909

Margaret Frances Hilliard, *Haverhill*
Boston Normal School, 1907

Enid May Severy, *Arlington Heights*
Emerson College; Bethel Bible Institute

Lena Tillman, *Jeannette, Pa.*
Southwestern State Normal School, Pennsylvania

Dorothy Brayton Anderson, *Newton Centre*

Summary of Students

By Classes

Fellow	1
Graduate Students	12
Senior Class	24
Middle Class	25
Junior Class	25
Women	5

By States and Countries

Maine	2	Kansas	2
New Hampshire	5	Nebraska	1
Vermont	2	Nova Scotia	5
Massachusetts	26	Prince Edward's Island	3
Rhode Island	1	New Brunswick	11
Connecticut	3	British Columbia	1
New York	2	England	2
New Jersey	1	Ireland	1
Pennsylvania	2	Germany	1
North Carolina	1	Sweden	1
Texas	3	Burma	2
Michigan	5	Japan	1
Indiana	1		
Tennessee	3		
Missouri	4		
			92

By Colleges

Acadia University	13	Kalamazoo College	3
Bates College	5	La Grange College	2
Baylor University	3	McGill University	1
Betel Seminariet	1	Nautical Academy, Holland	1
Biddle University	1	New Hampshire College	1
Brown University	11	Packard College	1
Bucknell University	1	Sidcup College, England	1
Burleson College	1	Southwest Baptist College	1
Carson and Newman College	2	Tufts College	1
Colby College	6	Union Christian College	1
Colgate University	3	University of Chicago	5
Columbian University	1	University of Maine	1
Dartmouth College	2	University of Michigan	2
Emerson College	1	University of Nebraska	1
Ewing College	1	University of New Brunswick	5
Franklin College	1	University of Rochester	2
Grand Island College	1	University of Vermont	1
Harvard University	3	William Jewell College	3
Iowa State University	1	Woman's Medical College of Pennsylvania	4

General Information

Location and Buildings

Newton Centre, the seat of the Institution, is seven miles from Boston, the fifth city of the country, with a population of 670,000, famous as the educational and cultural centre of North America. Newton, one of its most beautiful suburbs, is sufficiently aside from the stir of business and society to offer the quiet needed for scholarly pursuits, yet near enough to allow the freest participation in the city's intellectual life.

The Newton Theological Institution is one of seven Protestant theological seminaries in or near the city. Harvard University, Boston University, and Tufts College are also at hand.

Library facilities are unsurpassed. The thirty thousand books in the seminary library are supplemented by the Newton city library and by more than a million volumes in the Harvard University and Boston Public Libraries, and these again in the theological line by the General Theological Library of Boston with twenty thousand volumes.

The historical and literary associations of Boston are of the greatest interest, and it is consequently the Mecca of many a tourist. On this account it is also a favorite convention city, and scarcely a week goes by without an important conference, social, educational, or religious.

A city of two thirds of a million inhabitants offers endless opportunity for missionary activity, and for the investigation of sociological problems. University settlements, the Salvation Army and institutional churches, the Associated Charities, industrial schools, young people's clubs, and the activities of the Baptist City

Mission Society furnish channels for organized effort, and students are encouraged to share in this work as far as may be consistent with their obligations to the school.

Lectures, addresses, and concerts follow each other in continuous succession during the fall and winter. The weekly concerts of the Boston Symphony Orchestra offer the choicest means of musical cultivation; the art exhibitions of the museums, libraries and clubs are an æsthetic privilege of the highest value; the schools of oratory give the student the opportunity of studying elocution under the best masters; and the historical, social and religious advantages of the city constitute a liberal education in themselves. The day has passed when the modern minister can do without this broad training, and equip himself satisfactorily without the refinements for which Boston long ago won renown.

In Newton the seminary has an ideal location. It occupies the whole summit of one of the sightliest hills in eastern Massachusetts. Its beautiful campus, artistically adorned with trees and shrubs, and with a fringe of the old forest on its western ridge, offers the generous freedom of its fifty acres. From the hill, there is an overlook of many miles across the wooded country, dotted with the smaller cities, to the far New Hampshire heights crowned by Mount Monadnock on the north, and across the quieter expanse of the more rural Old Colony district on the south, while to the east one may descry the gilded dome of the state house and the slender shaft of Bunker Hill monument.

There are six principal buildings, conveniently arranged on the roomy hilltop. The comparatively new Hills Library occupies the site of the original Mansion House, well known to those familiar with Newton fifty years ago. It is near the centre of the campus with the dormitories, Farwell and Sturtevant Halls, on either side. Beyond Farwell Hall toward the north on the brow of the hill is Colby Hall, which contains the lecture rooms, the chapel, and the President's office. Beyond Sturtevant Hall to the south

is the gymnasium. Sturtevant Hall was entirely refitted during the summer, including shower-baths in the basement. On the east side of the quadrangle in the rear of the Library is the President's house, a modern brick structure in the colonial style. Carefully laid out walks and drives, tennis courts, and a new athletic field adapted to baseball and football furnish ample opportunities for exercise. On such a site and with such accommodations there can hardly fail to be, as there always has been, a cheerful and profitable community life.

To reach Newton Centre, the visitor should take one of the frequent trains at the South Station, Boston, which require twenty to twenty-five minutes for the run; or should take a Newton Boulevard electric car at the Subway and change to a Newton Centre car at Lake Street. This method requires less than an hour. Newton Centre should be differentiated sharply from Newton or Newtonville or any other of the numerous Newtons.

The Admission of Students

The Institution, through its Trustees, is under the supervision of the Baptist churches of New England. It is intended to prepare students for the Christian ministry in Baptist churches, but representatives of any Christian denomination may be admitted upon approval of the Faculty, and students who are able to comply with the terms of admission may be received, though they plan to enter some other of the modern public activities of the Christian Church.

Those applying for admission must give evidence of genuine piety and of gifts adapting them to the work of the ministry. They are expected to present ordination papers, a license to preach, or a vote of the church to which they belong approving their purpose to take a theological course.

The courses of study are designed for those who have completed a regular college course and have obtained a degree upon graduation. Students for the ministry are advised to pursue the B. A.



THE HILLS LIBRARY



course, as on the whole the best adapted to ministerial training. Students who have completed a college course and *have received some other degree than B. A. will be admitted.*

Those who are not graduates must approve themselves to the Faculty, by examination or otherwise, as qualified to pursue the course successfully. Correspondence will bring the necessary information on this point.

Students who desire, at the beginning of their Junior year, to enter upon the course which leads to the Degree of Bachelor of Divinity, must come prepared in Greek. They should have an accurate knowledge of the inflection and of the general principles of the syntax of the Greek language, and should be able to translate the Anabasis of Xenophon or the New Testament with accuracy and reasonable facility.

Students who desire the B. D. course, but are not prepared in Greek to enter it at the beginning of the Junior year, will be given an opportunity, in a beginners' Greek class, to make good their deficiency.

The course which leads to the degree of Bachelor of Divinity on graduation (see p. 60) is recommended to all students as the best. Men desiring to omit Hebrew or Greek, or both, may elect other courses in place of these studies, and may receive a diploma at the end of the whole course.

All students who enter the Junior class are expected to be familiar with the English Bible, and especially with the historical books. They are urged to devote as much time as possible during the summer preceding their entrance to a thorough mastery of an outline of the contents of these books.

Advanced Standing

Applicants for advanced standing will be required to pass an examination in the studies that have been pursued by the class they wish to enter, but students honorably dismissed from other

theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course or its equivalent. Such students must produce testimonials of their good standing and regular dismission before they can be received. In special cases students who present certificates for theological work completed in College will receive credit for corresponding courses at this Institution.

The Institution gives full credit for equivalents of Newton courses taken at Acadia University with satisfactory standing.

The Institution has entered into an agreement with Brown University whereby men who take certain courses at Brown and attain the grade of C, or pass a successful examination at Newton, will be credited toward graduation in theology as follows: university studies in *Biblical Literature and History*, courses 1, 2 (see catalogue of Brown University) — 132 hours; courses 13, 17, 18, 14, 19, 20 — 112 hours; courses 7-12 — 108 hours; in *English*, course 7 — 33 hours; in all 385 hours out of a grand total of 1,485 for the whole theological course.

Special Students

The President and Faculty are authorized, in their discretion, to admit to the classes of the Institution special students not candidates for degrees who in their opinion are capable of profiting by the instruction given in the Institution. Such students upon the completion of their special course may be granted a certificate covering the work done. Special students are expected to attend regularly the courses for which they have entered.

Entrance examinations will be held in Colby Hall, Wednesday, September 20, 1911, beginning at eight o'clock. Applicants should present themselves at that time for examination.

Students will also be admitted at the beginning of the Winter and Spring terms. See Calendar, p. 3.

The Gordon School

The Institution has under its oversight in Boston this training school for Christian workers. Suitable instruction is provided for young men and women, to enable them to become pastor's assistants, Sunday school workers, church visitors, and missionaries either in the city or abroad.

Over sixty students are enrolled this current year. Many of them are assisting the Baptist City Mission Society in religious and social service. A special bulletin of the Gordon School may be obtained by addressing the Dean, Rev. N. R. Wood, The Gordon School, Clarendon and Montgomery Streets, Boston, Mass.

The Curriculum by Departments

Old Testament Interpretation

PROFESSOR BROWN, ASSOCIATE PROFESSOR DONOVAN,
DOCTOR HARRINGTON (in 1910-11)

(For courses 1-8, see pages 38-41; 9a-20a, pages 47-53)

For the year 1910-11 Professor Brown is Director of the American School for Oriental Study and Research at Jerusalem. During his absence the required Old Testament courses are all conducted by Professor Donovan. The services of Doctor Harrington are fortunately available for elective courses. The courses of the department are printed as they are regularly given, footnotes explaining the adaptation to the special conditions of 1910-11.

1. Elements of the Hebrew language. Autumn term, four hours a week; Junior class. Professor Brown.*

2. Interpretation of Old Testament historical books. Autumn term, four hours a week; Junior class. Professor Donovan.

3. Grammatical study of Hebrew prose. Winter term, four hours a week; Junior class. Professor Brown.*

4. Interpretation of Old Testament prophetical books. Winter term, four hours a week; Junior class. Professor Donovan.

5. Old Testament Literature. Winter term, two hours a week; Junior class, prescribed. Professor Donovan.

6. Exegesis of II Kings; special hermeneutics for poetry and prophecy. Spring term, four hours a week; Junior class. Professor Brown.*

7. Interpretation of the later books of the Old Testament. Spring term, four hours a week; Junior class. Professor Donovan.

* Given in 1910-11 by Professor Donovan.

8. Old Testament Literature. Spring term, two hours a week; Junior class, prescribed. Professor Donovan.

9a. Rapid reading of the Hebrew Old Testament. Autumn term, two hours a week, elective. Professor Brown.

10a. Exegesis of Jeremiah. Autumn term, two hours a week, elective. Professor Brown.

11a. Study of Hebrew poetry. Autumn term, two hours a week, elective. Professor Donovan.

12a. Elements of Assyrian. Autumn term, two hours a week, elective. Professor Donovan.

13a. Rapid reading of the Hebrew Old Testament. Winter term, two hours a week, elective. Professor Brown.

14a. Exegesis of Nahum, Habakkuk, and Zephaniah. Winter term, two hours a week, elective. Professor Brown.

15a. Interpretation of Amos and Hosea. Winter term, two hours a week, elective. Professor Donovan.

16a. Hebrew History. Winter term, two hours a week, elective. Professor Donovan.

17a. Elements of Aramaic. Winter term, two hours a week, elective. Professor Donovan.

18a. Rapid reading of the Hebrew Old Testament. Spring term, two hours a week, elective. Professor Brown.

19a. Exegesis of Isaiah. Spring term, four hours a week, elective. Professor Brown.

20a. Hebrew Institutions. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1912

The following courses will be offered in 1912 in place of 9a, 10a, 11a, 12a, 13a, 14a, 15a, 16a, 17a, 18a, 19a, 20a:

9. Rapid reading of Hebrew. Autumn term, two hours a week. Professor Brown.*

* Given in 1910 by Doctor Harrington.

10. Exegesis of Ezekiel. Autumn term, two hours a week. Professor Brown.*

11. Study of Hebrew poetry. Autumn term, two hours a week. Professor Donovan.

12. Elements of Arabic. Autumn term, two hours a week. Professor Donovan.

13. Rapid reading of Hebrew. Winter term, two hours a week. Professor Donovan.

14. Exegesis of Jeremiah. Winter term, two hours a week. Professor Brown.

15. Interpretation of Zechariah. Winter term, two hours a week. Professor Donovan.

16. Messianic Prophecy (Seminar course). Winter term, two hours a week. Professor Brown.

17. Elements of Syriac. Winter term, two hours a week. Professor Donovan.

18. Rapid reading of Hebrew. Spring term, two hours a week. Professor Donovan.

19. Exegesis of Isaiah 40-66. Spring term, four hours a week. Professor Brown.

20. Messianic Prophecy, continuation of course 16. Spring term, two hours a week. Professor Brown.

New Testament Interpretation

PROFESSOR ANDERSON, ASSOCIATE PROFESSOR DONOVAN AND
MR. BERKLEY

1. New Testament Greek, New Testament Exegesis, and Inter-biblical History. Autumn term, four hours a week; Junior class. Professor Anderson.

2. New Testament Introduction. Autumn term, two hours a week; Junior class, prescribed. Professor Anderson.

* Given in 1910 by Doctor Harrington.

3, 6, 9. Beginners' Greek Course. Throughout the year, four hours a week. See pages 39-41. Mr. Berkley.

4. First Corinthians. Autumn term, four hours a week. Mr. Berkley.

5, 7. Discourses of Jesus. Two courses for different sections of the Junior class. Winter term, four hours a week. Professor Anderson and Mr. Berkley.

8, 10, 18*a*. Romans. For different sections of the Junior class in the Spring term, and also elective. Four hours a week. Professor Anderson and Mr. Berkley.

11. I Corinthians. Autumn term, two hours a week, elective. Professor Anderson.

12. The Life of Paul. Autumn term, two hours a week, elective. Professor Donovan.

13*a*, 16*a*. The Life of Christ. Winter and Spring terms, two and four hours a week, elective. Professor Anderson.

14*a*. The History of the Formation of the New Testament Canon. Winter term, two hours a week, elective. Professor Donovan.

14*b*. Epistle of James. Winter term, two hours a week, elective. Mr. Berkley.

15*a*. Colossians and Philippians. Winter term, two hours a week, elective. Professor Anderson.

17*a*. Rapid Reading of Greek New Testament. Spring term, two hours a week, elective. Professor Donovan.

19*a*. II Corinthians. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1912

The following courses are given in place of New Testament Courses 11, 12, 13*a*, 16*a*, 14*a*, 15*a*, 19*a*:

15. John 13-16. Winter term, two hours a week. Professor Anderson.

13. The Johannine Problem. Winter term, two hours a week. Professor Anderson.

12a. What Jesus said about Himself. Autumn term, two hours a week. Professor Anderson.

16, 11a. Ephesians. Spring and Autumn terms, two hours a week each, for different classes of students. Professor Donovan.

19. Hebrews. Spring term, four hours a week. Professor Anderson.

14. The Textual Criticism of the New Testament. Winter term, two hours a week. Professor Donovan.

17, 18. Rapid Reading and Romans will be repeated in 1912.

For Graduate Courses in the New Testament Department, see pages 56-57.

Church History

PROFESSOR HERR AND ASSISTANT PROFESSOR ROWE

1. Primitive Christianity. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

2. Greek Christianity. Winter term, two hours a week; Junior class, prescribed. Professor Rowe.

3. The Age of Augustine. Spring term, two hours a week; Junior class, prescribed. Professor Rowe.

4. Roman Christianity. Autumn term, four hours a week; Middle class, prescribed. Professor Rowe.

5. The German and Swiss Reformation. Winter term, three hours a week; Middle class, prescribed. Professor Herr.

6. The French and Dutch Reformation. Spring term, three hours a week; Middle class, prescribed. Professors Herr and Rowe.

7. Comparative Religion. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Herr.

11. The English Reformation, and the Puritan Movement. Autumn term, three hours a week; Senior class, elective. Professor Herr.

12. Evangelical Christianity in the Eighteenth Century. Winter term, three hours a week; Senior class, elective. Professor Horr.

13. Christianity in the Nineteenth Century. Spring term, three hours a week; Senior class, elective. Professor Horr or Professor Rowe.

9a. Social History of Christianity. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

18. Social Problems in City and Country. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

8. Christianity in the Far East. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

10. Social Aspects of Christian Missions. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

14. History and Present Problems of American Baptists. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

15. Seminar Course for Graduates. Two hours a week. Professor Rowe.

ELECTIVES IN 1912

17. Social Reforms in the United States. Autumn term, two hours a week; Middle and Senior classes. Professor Rowe.

16. History and Organization of Modern Protestant Denominations. Spring term, two hours a week; Middle and Senior classes. Professor Rowe.

Christian Theology

PROFESSOR CROSS

The aim of the work in this department is to introduce the student to the main problems of theology, to acquaint him with the outlines of doctrinal systems which have become current, and to enable him on the basis of the teachings of the Scriptures and of the religious experience to construct for himself a body of doctrines which will preserve the best products of Christian thinking in the past and, at

the same time, constitute a representation of Christian truth which will meet the needs of the present day.

1. Prolegomena to Theology, an examination of the basis and method of Christian theology. Autumn term, two hours a week; Middle class, prescribed.

2. Introduction to Dogmatics. The doctrine of God and his relation to Man and the World. Winter term, four hours a week; Middle class, prescribed.

3. The Christian Doctrine of Salvation. Spring term, four hours a week; Middle class, prescribed.

4. The Christian Doctrine of Salvation. Autumn term, three hours a week; Senior class, prescribed.

5. Apologetics and Philosophy of Christianity. Winter term, three hours a week; Senior class, prescribed.

6. A study of the idea of Atonement. Autumn term, 1911. A Seminar, open to members of the Senior class.

7. The Catholic System of Doctrine genetically studied. Winter term, 1911. Open to members of the Middle and Senior classes, two hours a week.

8. Christian Ethics. Spring term, 1911, two hours a week. Open to members of the Senior class.

ELECTIVES IN 1912

9. The Orthodox Protestant Doctrinal System genetically studied. Winter term, two hours a week. Open to members of the Middle and Senior classes.

For Graduate Courses in the Department of Christian Theology, see page 58.

Homiletics

PROFESSOR ENGLISH

1. Personal Elements in Effective Preaching; analysis, development, and expression of the sermon. Autumn term, two hours a week; Junior class, prescribed.

2. Materials for Preaching. Winter term, two hours a week; Junior class, prescribed.

3. The Study of Men: Modern Psychology in its bearing on Preaching. Spring term, two hours a week; Junior class, prescribed.

4. The Conduct of Public Worship. Autumn term, two hours a week; Middle class, prescribed.

5. The Ministry and the Age. Winter term, one hour a week; Middle class, prescribed.

6. Pastoral Theology: Pastoral Leadership in the varied activities of the Church. Autumn term, three hours a week; Senior class, prescribed.

7. The Pastor as Teacher. Winter term, three hours a week; Senior class, prescribed.

8. The Pastor and Missions. Spring term, two hours a week; Senior class, prescribed.

9a. The Pastor in his Relation to Social Welfare. Autumn term, two hours a week; Middle and Senior classes, elective.

10a. Modern English and Scotch Ministers. Winter term, two hours a week; Middle and Senior classes, elective.

11a. Modern American Ministers. Spring term, two hours a week; Middle and Senior classes, elective.

12a. The Addresses of Jesus, Peter, and Paul. Spring term, two hours a week; Middle and Senior classes, elective.

Public Preaching in the chapel by members of the Senior and Middle classes, each week, with criticism by the professor and by all the classes.

ELECTIVES IN 1912

9. Expository Preaching: A course in Constructive Homiletics. Autumn term, two hours a week; Middle and Senior classes.

10. The Social Teaching of Amos. Winter term, two hours a week; Middle and Senior classes.

11. The Pastor's Evangelistic Equipment and Methods. Spring term, two hours a week; Middle and Senior classes.
12. The Conversations of Jesus. Spring term, two hours a week; Middle and Senior classes.
13. Modern English and American Ministers. Two hours a week throughout the year; elective for graduates.
14. Social Aspects of Christianity. Two hours a week throughout the year; elective for graduates.

Elocution

PROFESSOR CURRY

1. Breathing and voice culture. Autumn term, one hour a week; Junior class.
- 2, 3. Elemental principles of vocal expression. Winter and Spring terms, one hour a week; Junior class.
4. Vocal expression, continued. Autumn term, one hour a week; Middle class.
- 5, 6. Purpose of expression, phonology, and articulation. Winter and Spring terms, one hour a week; Middle class.
7. Extemporaneous speaking, oratorical pantomime. Autumn term, two hours a week, besides additional work with each member of the class upon individual needs; Senior class.
- 8, 9. Reading of the Bible and hymns; general laws of expression. Winter and Spring terms, two hours a week, besides personal work as in the autumn term; Senior class.

Courses in Applied Christianity

The Social Teaching of Amos. Homiletics 9. 1912. Winter term, two hours a week; Middle and Senior classes, elective. Professor English.

Social Aspects of Christianity. Homiletics 14. 1912. Two

hours a week throughout the year; elective for graduates. Professor English.

The Pastor in his Relation to Social Welfare. Homiletics 9a. 1911. Autumn term, two hours a week; Middle and Senior classes, elective. Professor English.

The Addresses of Jesus, Peter, and Paul. Homiletics 12a. 1911. Spring term, two hours a week; Middle and Senior classes, elective. Professor English.

Hebrew Institutions. 1911. Spring term, two hours a week, elective. Professor Donovan.

Christianity in the Far East. History 8. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Aspects of Christian Missions. History 10. 1911. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social History of Christianity. History 9a. 1911. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Reforms in the United States. History 17. 1912. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Social Problems in City and Country. 1911. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Educational Psychology and Religious Pedagogy. Winter term, one hour a week; Middle and Senior classes, elective. Professor Burnham.

Lectures on Missions. Winter term; elective. Dr. Mabie.

Arrangements have been made so that students may take courses in sociology and philosophy at Harvard, Brown, and Boston Universities under the direction of the Newton Faculty. Those taking these courses, however, must adjust their work to the Newton curriculum, and maintain a high average at the seminary.

Prescribed and Elective Studies

The course provides for three years of study. Each year is divided into three terms. The studies are in part prescribed, in part elective. Each student is required to attend in any term not less than thirteen hours a week of recitations and lectures, and an average throughout his course of not less than fifteen hours a week. In addition to the prescribed studies of any term, each student must select from the elective studies of that term courses sufficient to make, with the prescribed studies, the required number of hours. Students in any of the classes, with the approval of the Faculty, may elect studies in excess of the fifteen hours. Elective studies when chosen become required studies.

The prescribed and elective courses, presented in this catalogue, are for the most part those of the current year, and, when the future is concerned, they represent the normal schedule. Changes may be made at any time.

The prescribed work is as follows:

The Curriculum by Terms Prescribed Studies—The Junior Year

AUTUMN TERM

Old Testament. — 1. Instruction in Hebrew Orthography and Etymology by the inductive method, using Harper's textbooks and the book of Genesis; translations from English into Hebrew with blackboard exercises in writing the Hebrew of Genesis 1-3 and the inflections of the language. Four hours a week. Professor Brown.*

2. Rapid interpretation of passages selected from the historical

* In 1910 given by Professor Donovan.

books of the Old Testament. Prescribed for Juniors who do not elect Hebrew. Four hours a week. Professor Donovan.

New Testament. — 1. General survey of the field of New Testament study. Studies in the Greek of the New Testament, with a review of the Classical Greek. Lectures on hermeneutics. The Acts and the Epistle to the Galatians as a basis of grammatical and hermeneutical study. Exercises in paraphrase and word study. The history of the interbiblical period and New Testament times. Four hours a week. Professor Anderson.

2. New Testament Introduction. A study of the Synoptic Problem. Special introduction to each of the Gospels and Epistles, taking up all the present day problems, and furnishing a rapid survey of the history of the Apostolic Age. For all the class. Two hours a week. Professor Anderson.

3. Beginners' Greek Course. Elements of Greek for Juniors who come without preparation in that language and yet desire the degree of Bachelor of Divinity. Four hours a week in place of New Testament Course 1 above. Mr. Berkley.

4. Exegesis of the First Epistle to the Corinthians, with instruction in the principles of interpretation. Prescribed for Juniors who do not take Greek studies. Four hours a week. Mr. Berkley.

Church History. — 1. Primitive Christianity — the preparation, the setting, the beginnings, expansion, life and literature of the Apostolic Age; the elements of Catholicism in the second century; Irenæus. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 1. Personal elements in effective preaching; manliness in the ministry; New Testament characteristics of preaching; the text; the structure of the sermon; the element of appeal in preaching; examination by the students of works on preaching and of the sermons of eminent preachers; outlines of sermons for examination by the professor. Two hours a week. Professor English.

Elocution. — 1. Breathing and voice culture; correct mental action in reading and speaking. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 3. Hebrew Etymology continued; rapid reading of Exodus 1-24, with special attention to Hebrew syntax. Four hours a week. Professor Brown.*

4. Rapid interpretation of passages selected from the prophetic books of the Old Testament. Continuation of O. T. Course 2. Four hours a week. Professor Donovan.

5. Old Testament Literature: introduction to the books of the Old Testament; lectures on the Text and Canon of the Old Testament. For all the class. Two hours a week. Professor Donovan.

New Testament. — 5. Careful exegesis of selected parables, the Sermon on the Mount, and other discourses of Jesus. Four hours a week. Professor Anderson.

6. Beginners' Greek Course (continued). Four hours a week in place of N. T. Course 5 above. Mr. Berkley.

7. Discourses of Jesus, continuation of N. T. Course 4. Four hours a week. Mr. Berkley.

Church History. — 2. Greek Christianity — the theological emphasis, Greek thinkers and the councils; the formative period in organization; worship and the sacraments. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 2. Qualities of expression in preaching; the gathering of materials for preaching; examination by the students of the sermons of eminent preachers; outlines of sermons for examination by the professor; studies in biography of successful pastors, preachers, missionaries, and others, begun and continued through the course. Two hours a week. Professor English.

Elocution. — 2. Elemental principles of vocal expression; voice culture continued; physical training. One hour a week. Professor Curry.

* In 1911 given by Professor Donovan.

SPRING TERM

Old Testament. — 6. Special Hermeneutics for Hebrew Poetry and Prophecy; grammatical study of II Kings, with exegesis of the more interesting and difficult passages; exegetical papers prepared by the students. Four hours a week. Professor Brown.*

7. Rapid interpretation of selections from the later writings of the Old Testament. Four hours a week. Continuation of O. T. Course 4. Professor Donovan.

8. Old Testament Literature continued: introduction to the books of the Old Testament; lectures on the Text and Canon. For all the class. Two hours a week. Professor Donovan.

New Testament. — 8. Careful exegesis of the first half of the Epistle to the Romans. Four hours a week. Professor Anderson.

9. Beginners' Greek Course (continued). Four hours a week in place of N. T. course 8 above. Mr. Berkley.

10. Exegesis of the Epistle to the Romans. Continuation of N. T. Course 7. Four hours a week. Mr. Berkley.

Church History. — 3. The Age of Augustine — the Latin Church and its leaders; Augustine: his controversies and his contribution to Christian thought; the end of an era. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 3. The study of men; dealing with men; modern psychology in its bearing on preaching; the preparation of the sermon; the different methods of making and delivering sermons. Two hours a week. Professor English.

Elocution. — 3. Elemental principles of vocal expression; voice culture; physical training. One hour a week. Professor Curry.

The Middle Year

AUTUMN TERM

Church History. — 4. Roman Christianity — the institutional emphasis; the rise of the papacy; influence of the Church upon the Germans; mediæval missions; Boniface; Charlemagne; the-

* In 1911 given by Professor Donovan.

ories of Church and State; mutual relations; the Crusades; awakening of the modern spirit in opposition to authority: in politics, in social and industrial affairs, in education, morals, and religion; forerunners of the Reformation. Lectures and special research. Four hours a week. Professor Rowe.

Theology. — 1. Prolegomena to Theology. Idea of theology, its necessity and purpose; its place among the sciences; nature and validity of religious knowledge; fundamental conceptions; their vindication; the subjective factor; "Natural Theology;" authority; relation between sources and methods in theology.

Christian Theology. Its peculiar character and guiding principle; mutual relations and integration of the Christian theological disciplines; materials; how discriminated; historical survey of theological science. Two hours a week. Professor Cross.

Homiletics. — 4. The conduct of public worship: the grounds of worship; the difference between preaching and worship; the enrichment of public worship by the minister, congregation, and choir; the value of the psalms and of the prayers of the Bible in public worship; congregational singing; the pastoral prayer. Two hours a week. Professor English.

Elocution. — 4. Vocal expression, continued from the Junior year; rhythm and melody of speech. One hour a week. Professor Curry.

WINTER TERM

Church History. — 5. The German and Swiss Reformation. The organization of the papacy; general characteristics of the Sixteenth Century; Italian and German Humanism; the forerunners of the Reformation in Italy and Germany; Martin Luther; the propagation of Protestantism; the controversies of the Reformers with Rome and among themselves; Lutheran theology; the Reformation settlement; a nalysis of the "Book of Concord." Research work, reports, and essays. Three hours a week. Professor Horr.

Theology. — 2. Introduction to Dogmatics: Meaning of term "Dogma" in Protestantism. Relation of Dogmatics to other theological disciplines; relation to faith. The Christian conception of God; Its historical origin and gradual development; relation to the teaching and person of Christ; alien elements.

The Christian Doctrine of God: The existence of God; "proofs;" relation of existence of God to our thought of him; theism, polytheism, pantheism, atheism. Personality and the Absolute. Intellectual and moral character of God. His threefold revelation; estimate of the doctrine of the Trinity.

The Christian Doctrine of the World: Why necessary; its distinctive character. Ideas of Creation, Preservation, Providence and End. Relation of kingdom of God to the divine government of the world; evil; miracles. Four hours a week. Professor Cross.

Homiletics. — 5. The ministry and the age; public preaching by the students in the chapel; written sermons³ for private criticism by the professor. One hour a week. Professor English.

Elocution. — 5. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

SPRING TERM

Church History. — 9. The French and Dutch Reformation. The teaching of Lefèvre and the work of Calvin to the Edict of Nantes; the relations of France to the papacy; the school of Saumur; the Port Royalists; the conflict of Holland with Spain, and the Synod of Dort; the Thirty Years' War; the later history of Lutheranism; the Roman Catholic Church in the nineteenth century. Three hours a week. Professors Horr and Rowe.

Theology. — 3. Dogmatics (continued). The Christian Doctrine of man and his Salvation. Why a specifically Christian doctrine of man. Method of arriving at a knowledge of man's nature; his place in the universe; his freedom and dependence; his destiny. Nature of human sin; conceptions of sin; theories of its origin;

personal and "hereditary" sin; universality; guilt and penalty. Problem of relation of sin to the moral order of the world. Relation between a doctrine of sin and a doctrine of salvation. Relation of the ideas of sin and salvation to a doctrine of the Person of Christ. Four hours a week. Professor Cross.

Elocution. — 6. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

The Senior Year

AUTUMN TERM

Theology. — 4. Christ and his Salvation. Jesus of Nazareth and the historic Christ; relation of his person to the Christian faith; ancient and modern theories of his person; significance of his life, death and resurrection; function of Christian experience in the interpretation of the work of Christ; work of the Holy Spirit in salvation; atonement and faith; salvation under the aspects of completeness and progressiveness; the Christian communion; eternal issues. Three hours a week. Professor Cross.

Homiletics. — 5. Pastoral Theology. The nature and usefulness of the Christian pastorate; the opening of the pastorate; pastoral visiting; the conduct of the mid-week meeting; the oversight of the Sunday school; the pastor as teacher; public preaching by the students in the chapel; written sermons for private criticism by the professor; examination of sermons and outlines by the students and the professor. Three hours a week. Professor English.

Elocution. — 7. Extemporaneous speaking; gesticulation and other forms of oratorical pantomime; advanced vocal expression. Class work two hours a week, besides additional work with each member of the class upon individual needs. Professor Curry.

WINTER TERM

Theology. — 5. Philosophy of Christianity and Apologetics. Place of Christianity among the religions; definition; the truth and the truths of Christianity; finality; the norm of Christian doc-



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trine; place of the Bible, Christ, the Church and the Individual in determining the contents of Christian doctrine; Catholicism, Protestantism, Rationalism, Mysticism, Evangelicism.

Homiletics. — 6. Pastoral Theology, continued. The relation of the pastor to the nurture of the spiritual life in children and youth; the psychology of religion; the organization of the church for work; young people, their organization and work; public preaching by the students in the chapel; written sermons for private criticism by the professor; examination of sermons and outlines by the students and the professor. Three hours a week. Professor English.

Elocution. — 8. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the autumn term. Professor Curry.

SPRING TERM

Homiletics; — 7. Pastoral Theology continued. Proportionate and systematic beneficence; the corporate life of the church; the pastor and missions; pastoral success; pastoral qualifications; pastoral perils; the administration of the ordinances; the conduct of public services by the students in the chapel. Two hours a week. Professor English.

Elocution. — 9. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the autumn term. Professor Curry.

Senior Theses

Each member of the Senior class, as a condition of graduation, is required to prepare a thesis from 2,500 to 5,000 words in length and to present it not later than March 31.

A list of topics is announced in the catalogue each year, from which the members of the Middle class will select two, designating them as first and second choice respectively, and report them

with their elective studies the second Thursday in May. Topics will be assigned by the Faculty before the Anniversary.

The class of 1912 will select topics from the following list:

Old Testament

1. The Servant of the Lord in Isaiah 40-66.
2. Social Movements under the Hebrew Monarchy.
3. The Old Testament Doctrine of Holiness.
4. A History of David.

New Testament

5. The Trustworthiness of the Gospels.
6. Jesus' Conception of Himself.
7. Recent Theories of the Resurrection of Jesus.
8. The Gospel Statements about the Parousia of Jesus.

Church History

9. Socialistic Tendencies among Anabaptists.
10. Comparative Study of the Ethics of Confucius and of Jesus.
11. Changes in Church Polity resulting from the Reformation.
12. Baptists and the New Immigration.

Theology

13. The Idea of Revelation, and its relation to Religion.
14. The Bearing of Evolutionism on the Idea of Atonement.
15. The Christian Idea of Immortality.
16. The Papal Estimate of Modernism.

Homiletics

17. The Value for the Modern Ministry of the Content and the Form of the Social Preaching of the Prophets.
18. The Psychology of Religion in its Bearing upon the Work of the Christian Pastor.
19. The Influence of Horace Bushnell upon the American Ministry.
20. The Minister in his relation to Modern Sunday School Problems.

Elective Studies

Most of the elective studies are open to more than one class. They are arranged in three groups, according to the term in which they are given.

No elective course will be given to fewer than four students, except at the option of the professor.

On the second Thursday in December, and the last Thursday in February, members of the Senior and Middle classes are required to report in writing their election of studies for the next term. On the second Thursday in May, members of the Middle and Junior classes make a similar report of election of studies for the Autumn term of the next year, and members of the Middle class select topics for Senior theses. Students desiring to attend courses, additional to those upon which they are to be examined, should make application in writing on the above mentioned days. Changes in the studies elected may be made only by special permission of the Faculty, and this is also to be requested in writing.

AUTUMN TERM

Old Testament

9a. 1911. Rapid interpretation of Hebrew Old Testament, — Genesis 9-50, Jonah, Ruth, Esther, at sight in class; selections from the first nine Minor Prophets assigned for private reading and required for the examination.

9. 1912. Rapid interpretation of Hebrew Old Testament, — I and II Samuel, I Kings at sight in class; Isaiah 40-66 assigned for private reading and required for the examination.

Each two hours a week. Open to all students prepared in Hebrew. Professor Brown.*

10a. 1911. Exegesis of Jeremiah.

10. 1912. Exegesis of Ezekiel. Each two hours a week. Open to students who have taken O. T. course 6 or its equivalent. Professor Brown.

* Electives 9 and 10 are given in 1910 by Doctor Harrington.

11a. 1911. Exegesis of selections from Hebrew poetry with study of poetical structure.

11. 1912. Exegesis of selected Psalms with reference to their theological content. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

12a. 1911. Elements of Assyrian. Reading of historical texts.

12. 1912. Elements of Arabic. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

New Testament

11. 1911. The First Epistle to the Corinthians. An exegetical course. Mr. Berkley.

11b. 1911. The Synoptic Teaching about the Parousia. Open to selected students. Two hours a week. Professor Anderson.

11a. 1912. The Epistle to the Ephesians. An exegetical course. Professor Donovan. Each two hours a week. Open to all students who have taken N. T. Course 8.

12. 1911. The Life of Paul, including a thorough discussion of the critical questions involved. Professor Donovan.

12a. 1912. What Jesus said about Himself. A study in Biblical Theology. Professor Anderson. Each two hours a week. Open to all members of the Middle and Senior classes. Candidates for B. D. electing these courses will be required to read some extra N. T. Greek, unless they take other Greek studies at the same time.

Church History

7. 1911, 1912. Comparative Religion. The philosophy of religion, and a detailed study of the Babylonian and Egyptian religions, Confucianism, Hinduism, Buddhism, and Islam, compared with Judaism and Christianity. Essays and research work on the basis of the Sacred Books of the East. Two hours a week. Open to the Middle and Senior classes. Professor Horr.

11. 1911, 1912. The English Reformation. The antecedents

of the Reformation in England; John Wycliffe: the Oxford Reformers; the policy of Wolsey; the legal and doctrinal break with Rome; the Protestant ascendancy; the Romanist reaction; the Puritan Movement: the rise of Puritanism and Independency; the contest to determine the seat of sovereignty in church and state; the settlement of New England; the religious phases of the Commonwealth; the triumph of Episcopacy; the Colonial churches. Three hours a week. Open to the Senior class. Professor Horr.

9a. 1911. Social History of Christianity. Introductory lectures on the influence of Christianity upon the family and society in ancient and mediæval times; the social side of the Reformation and modern religious awakenings; the eighteenth century, and the approach to nineteenth-century humanitarianism. Historical investigation of the beginnings of modern social problems. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

17. 1912. Social Reforms in the United States. Introductory lectures on the elements of sociology. Seminar reports and discussions on the family, the social evil, intemperance, poverty, charity, social settlements, crime and punishment. Visits to local and state institutions in Boston. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

Theology

6. 1912. The Idea of Atonement, considered from the biblical, historical, and philosophical standpoints. A seminar course. Two hours a week. Open to the Senior class. Professor Cross.

Homiletics

8a. 1911. The pastor in his relation to social welfare; the social movement of our time; incentives to a social ministry; the church and the family; the ministry and divorce; the church and the school; human weal and property; the scope of the pastor's ministry concerning industrial conditions. Each two hours a week. Open to Middle and Senior classes. Professor English.

8. 1912. Expository preaching. Instruction in the qualities and the value of expository preaching, and in the equipment of the expository preacher; examination by the students of the expository sermons of effective preachers; outlines of expository sermons by the students studied in the class.

WINTER TERM

Old Testament

13a. 1911. Rapid reading of Hebrew Old Testament, — Deuteronomy and Joshua at sight in class; Jeremiah 25-52 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Brown.*

13. 1912. Rapid reading of Hebrew Old Testament, — Exodus 25-40 and Numbers at sight in class; Ezekiel 1-24 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Donovan.

14a. 1911. Exegesis of Nahum, Habakkuk and Zephaniah.

14. 1912. Exegesis of Jeremiah, continued. Each two hours a week. Open to students who have taken O. T. course 6. Professor Brown.*

15a. 1911. Interpretation of Amos and Hosea, with special reference to the theological ideas contained in these books.

15. 1912. Interpretation of Zechariah with special reference to the theological ideas contained in the book. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.*

16a. 1911. Outline of Hebrew History. Two hours a week. Open to Middle and Senior classes. Professor Donovan.*

16. 1912. Messianic Prophecy (Seminar course). Two hours a week. Open to Middle and Senior classes. Professor Brown.

* Instructor to be announced for 1911.

17*a*. 1911. Elements of Aramaic: study of the Biblical Aramaic and of selections from the Targums.

17. 1912. Elements of Syriac. Each two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.*

New Testament

13*a*. 1911. The Life of Christ.

13. 1912. The Johannine Problem. A study in N. T. Introduction. Each two hours a week. Open to all members of the Middle and Senior classes on conditions similar to those attached to N. T. electives 12 and 12*a*. Professor Anderson.

14*a*. 1911. The History of the Formation of the New Testament Canon. Open to all members of the Middle and Senior classes.

14. 1912. The Textual Criticism of the New Testament. Open to all students who have taken N. T. course 8. Each two hours a week. Professor Donovan.

14*b*. 1911. Exegesis of the Epistle of James. Two hours a week. Open to all students, who have taken N. T. course 8. Mr. Berkley.

15*a*. 1911. Exegesis of Colossians and Philippians.

15. 1912. John 13-17. An exegetical course. Each two hours a week. Open to all students who have taken N. T. course 8. Professor Anderson.

Church History

12. 1911, 1912. Evangelical Christianity in the Eighteenth Century. The Wesleyan revival; the Evangelical and High Church parties; the great awakening in New England; George Whitefield; the theology of Jonathan Edwards; the Arminian influence; the English Nonconformists; the struggle for religious liberty from the Savoy Conference; changes in the theological attitude of the various branches of the Nonconformists down to the repeal of the Test

* Instructor to be announced for 1911.

and Corporation Acts in 1828. Three hours a week. Open to the Senior class. Professor Horr.

8. 1911, 1912. Christianity in the Far East. The theory and science of modern missions, and the recent emphasis; pioneering in the Orient; periods of progress; present Asiatic politics, and their relation to missions; geographical and historical missionary survey, mainly of the countries occupied by the American Baptist Foreign Missionary Society with a consideration of problems of growth and administration. Lectures and special reports. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

18. 1911. Social Problems in City and Country (continuation of History 17). Seminar reports and discussions on municipal government, immigration, wealth, labor, the unchurched, and the country church and school. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

Theology

7. 1911. The Catholic System of Doctrine genetically studied.

9. 1912. The Orthodox Protestant Doctrinal System genetically studied. Open to the Middle and Senior classes. Two hours a week. Professor Cross.

Homiletics

9a. 1911. Modern English and Scotch Ministers: their lives, personalities, characters, pastoral methods, and preaching; study of their biographies; lectures by the professor and inquiry by the students.

9. 1912. The Social Teaching of Amos; its content and expression in their bearing upon the modern ministry; the personal qualities of Amos, in their homiletic value to-day, as indicated by the substance and the form of his preaching. Each two hours a week. Open to Middle and Senior classes. Professor English.

Applied Christianity

1911. Educational Psychology and Religious Pedagogy. One hour a week. Open to Middle and Senior classes. Professor Burnham.

1911. The Spell of Missions. Dr. Mabie.

SPRING TERM**Old Testament**

18a. 1911. Rapid reading of Hebrew Old Testament, — Leviticus and Judges at sight in class; Haggai, Zechariah, Malachi, and Daniel, assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. course 6. Professor Brown.*

18. 1912. Rapid reading of Hebrew Old Testament, — I and II Chronicles, at sight in class; Ezekiel 25-48 assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. course 6. Professor Donovan.

19a. 1911. Exegesis of Isaiah (earlier chapters).

19. 1912. Exegesis of Isaiah 40-66. Each four hours a week. Open to students who have taken O. T. course 6. Professor Brown.*

20a. 1911. Hebrew Institutions: An investigation of the history and significance of some of the most important social and religious observances of the Hebrews. Two hours a week. Open to students who have passed in course 16a, or whose election has the special approval of the instructor. Professor Donovan.*

20. 1912. Messianic Prophecy, continued. Two hours a week. Open to students who have passed in course 16. Professor Brown.

New Testament

16a. 1911. The Life of Christ, continued. Open to all members of the Middle and Senior classes on conditions similar to those attached to N. T. electives 12 and 12a. Four hours a week. Professor Anderson.

* Instructor to be announced for 1911.

16. 1912. The Epistle to the Ephesians. Open only to the members of the Middle and Senior classes, who do not elect Greek studies. Two hours a week. Professor Donovan.

17a and 17. 1911, 1912. Rapid Reading of the Greek New Testament. The Acts and selections from the Epistles at sight in class; portions of the New Testament, not previously read, assigned for private reading and included in the examination. Two hours a week. Open to the Middle and Senior classes. Professor Donovan.

18a and 18. 1911, 1912. The Epistle to the Romans, Chaps. 1-8. Four hours a week. Open to members of the Middle and Senior classes who are prepared in Greek. Professor Anderson.

19a. 1911. The Second Epistle to the Corinthians. An exegetical study. Open to the members of the Middle and Senior classes, who have taken N. T. course 8. Two hours a week. Professor Donovan.

19. 1912. The Epistle to the Hebrews. Interpretation of the epistle, including a thorough study of the ideas of Priesthood, Sacrifice, Covenant, and Atonement. Open to the members of the Middle and Senior classes, who have taken N. T. course 8. Four hours a week. Professor Anderson.

Church History

13. 1911, 1912. Christianity in the Nineteenth Century. The New England theology as developed and modified; the expansion of religious interests and activities at the beginning of the century; the Humanitarian impulse; the Tractarian movement in England; the revival of 1857 in the United States; the reactions of the Christian life and the Civil War; the dominant theology, the accepted science, historical criticism, social theories, the "New Theology," and present conditions and outlook. Three hours a week. Open to the Senior class. Professor Horr or Professor Rowe.

10. 1911. Social Aspects of Christian Missions. The emphasis

of the age; literature of the subject; its scope; social conditions among pagan civilizations, and among savages; Christian reforms and social methods; statistical studies. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

14. 1911. History and Present Problems of American Baptists. The planting of the Baptist faith in New England; growth, organization, and missionary undertakings; the Philadelphia type; home missions in the South and West; division and reunion; present problems of organization, federation, missionary and social endeavor. Two hours a week. Open to the Senior class. Professor Rowe.

16. 1912. History and Organization of Modern Protestant Denominations. The origin and growth of the leading churches of to-day, with a comparative study of their principles and their polity. Lectures and investigations. Two hours a week. Open to Middle and Senior classes. Professor Rowe.

Theology

8. 1911. Christian Ethics. The Christian ideal; comparison with other ideals; its modifications in Augustinianism, Catholicism, Protestantism, Pietism and Deism; effect of modern missions; Christian faith as a basis of conduct; relation of the individual to the Christian communion, the state, economics, the sciences of nature; the Christian virtues. Two hours a week. Open to the Senior class. Professor Cross.

Homiletics

10a. 1911. Modern American Ministers: their lives, personalities, characters, pastoral methods and preaching. Study of their biographies. Lectures by the professor and inquiry by the students. Each two hours a week.

10. 1912. The pastor's evangelistic equipment and methods;

the evangelistic feature of the modern pastorate; the Sunday evening service; the character of the preaching service; the materials, the form, and the delivery of the evangelistic message; the conduct of the after-meeting, and of the inquiry meeting; personal evangelism; examination by the students of works on evangelism, of the preaching, and the biographies of evangelistic pastors. Open to Middle and Senior classes. Professor English.

11a. 1911. The Addresses of Jesus, Peter, and Paul; their contents as material for present-day preaching; the qualities of their expression in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry.

11. 1912. The conversations of Jesus; analysis of their teaching and expression in their relation to the modern ministry; their value as examples of the minister's dealing with individuals and small groups of persons. Each two hours a week. Open to Middle and Senior classes. Professor English.

Graduate Courses

Old Testament. — Graduate students in the Old Testament department have the opportunity to pursue the study of Hebrew and cognate languages and of Old Testament Literature and History further than was practicable for them as undergraduates. They may take such of the elective courses as are suitable to them, and special opportunities will be provided, varied to suit the needs of each graduate. At the beginning of the school year, the men will be expected to select a principal topic, and by Jan. 15th a narrower topic for their thesis, and upon the thesis the emphasis will be laid by the professor, each student being expected to make a contribution to knowledge upon his subject.

New Testament. — Graduate students in the New Testament department are urged to follow their own bent, and select the topic

for graduate or degree work in which they are most interested, provided the topic is of sufficient breadth to furnish an adequate field of investigation. Professor Anderson will give one or more hours a week to each graduate student for personal direction and discussion of the subject. The following topics are merely suggested; any other suitable subject may be chosen.

1. The exegesis of a selected book or books of the New Testament. Courses are provided in exegesis of discourses of Christ, Romans, First and Second Corinthians, Ephesians, Colossians, Philippians, James in 1910-1911.

2. Biblical Theology. The teachings of Jesus or of Paul as a whole, or any of their major lines. Courses are provided on the Sermon on the Mount, Jesus' Teaching about God, Jesus' Teaching about Himself, and Paul's soteriology in Romans.

3. Higher Criticism. The synoptic problem; the Johannine question; the Luke-Acts question; the kingdom of God; the Messiahship of Jesus; the Virgin birth; the resurrection; the miracles of Jesus; introduction to any separate gospel or epistle. Courses are provided on the synoptic problem; the general introduction to the Gospels and the Epistles; and the critical questions connected with the life of Paul.

4. History. The history of the early Church till Paul's first missionary journey; the history of the Church from the death of Paul till the death of John; the history of New Testament criticism.

5. Reviews of the most recent and important critical works.

The specialty for next year is Higher Criticism, courses as above under 3.

Church History. — A special opportunity is offered to graduate students in the Department of History in Seminar Course 15.

The special purpose of this course is (1) to give to qualified students an opportunity to become acquainted directly with the materials for the making of history in a special period; (2) to secure actual

practice in the methods of historical research, and the collating of material; (3) to collect material for actual use by the department. Special topics will be assigned for investigation, to be carried on under the personal direction of the professors of the department. Two hours a week throughout the year. The Middle and Senior Courses in History are also open to graduate students.

Theology: — In the department of Theology the three following courses are offered:

9. The theology of Albrecht Ritschl.

10. The theology of F. D. E. Schleiermacher.

11. Catholicism, Protestantism, Mysticism, Rationalism, — a study of fundamental principles.

Homiletics: — In the department of Homiletics the two following courses are offered:

12. Modern English and American ministers, including a study of (1) *their biographies*, with a view of gaining a knowledge of their personalities, characters, scope and methods of work, and success; (2) *their sermons*, for the purpose of discovering their effectiveness in materials, analysis, and expression.

13. Social Aspects of Christianity, including a study of (1) the literature of the subject, and (2) the social message of the modern ministry.

Special Reading

Students who wish to read portions of the Apostolic or Christian Fathers with a professor are given the opportunity.

One of the professors will read German once or twice a week with such students as desire it, making use of some treatise on Theology, the History of Doctrine, or Exegesis.

Course for Pastors

Pastors of churches in the vicinity of the Institution are admitted to study in the regular course on the following conditions: 1. That the Faculty approve their maintaining this two-fold relation. 2.

That they attend in any term not less than nine hours a week of recitations and lectures, and not more than twelve. 3. That they pursue the prescribed studies of the course as nearly as possible in the order laid down in the catalogue, taking elective studies only when prescribed studies to the amount of twelve hours a week are not open to them. Those who complete these prescribed studies may receive a certificate to that effect, if they do so desire; or they may remain another year and, on accomplishing the full requirements of the regular course, receive a certificate of graduation. In the latter case, preparation of a thesis may be deferred until the last year.

Resident Graduates

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as Resident Graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may enter upon independent study and research, under the direction of the Faculty. They will be required to attend at least six lectures a week.

Fellowship

The J. Spencer Turner Fellowship, resting on an endowment of \$10,000 given by Mr. J. Spencer Turner, of Brooklyn, N. Y., is available for a graduate student approved by the Faculty.

Its purpose is to enable men of high scholarship and exceptional promise to pursue special investigations under the direction of the Faculty. It is open to men who have graduated from the regular course of the Newton Theological Institution, or to graduates of any other theological seminary which maintains similar entrance requirements and similar courses of study for graduation. Further conditions may be learned from the President, and application for the fellowship should be submitted to him before March 15.

Degrees

The degrees of Bachelor of Divinity (B. D.) and Master of Sacred Theology (S. T. M.) are offered by The Newton Theological Institution.

The degree of Bachelor of Divinity is conferred by the Trustees upon the recommendation of the Faculty:

(1) For Undergraduate Study. Any student of the Institution who has satisfactorily completed the course (including Hebrew and Greek) shall be considered to have met the requirements.

(2) For Graduate Study. A student who has studied not less than three years in any approved theological institution other than Newton may receive the degree after a year of graduate study, one term of which must be in residence; and graduates of this Institution may receive the degree after a year of non-resident study. A thesis of not less than four thousand words, satisfactory to the professor in whose department the candidate is studying, is required of all graduate candidates. A resident graduate is required to attend at least six lectures a week and take the examinations connected with them.

The fee for the diploma will be five dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The degree of Master of Theology is conferred by the Trustees upon the recommendation of the Faculty:

(1) Upon Bachelors of Divinity who shall spend not less than a year of resident study at this Institution. The candidate is required to attend at least six lectures a week and to prepare a thesis. He shall specialize in the department in which his thesis is chosen, and shall report to the professor in charge as often as required. He will be expected to devote his time chiefly to reading and original research. The thesis topic shall be selected not later than November 1, and the thesis shall be not less than six thousand nor more

than ten thousand words in length. The candidate shall defend it before the Faculty or a committee of it on some day prior to May 10. He shall also be examined on the literature of the thesis. This thesis must be typewritten and left in possession of the Library.

(2) Upon Bachelors of Divinity of this or other seminaries, who shall spend at least two terms of study at this Institution, attending not less than six lectures a week, with a year of non-resident study, or upon Bachelors of Divinity of this Institution who shall devote two years to non-resident study. The direction of the candidate's studies shall be in the charge of a professor to whom he shall make a report at least once a month. The candidate shall specialize in the department in which his thesis is chosen, and the conditions attached to the thesis shall be the same as for resident candidates.

The fee for the diploma will be ten dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The Faculty reserves the right to accept or reject any applicant for degrees.

Recitations and Examinations

Recitations and lectures begin on Tuesday morning of each week, and continue through Saturday morning.

Examinations of the several classes are held at the close of each term, and at such other times as the professors appoint. For some of the classes the June examinations are conducted publicly in the presence of the Examining Committee. The members of this Committee are also expected to visit the class-rooms of the Institution at times of their own choosing.

Students conditioned on the entrance examination may be re-examined the sixth Saturday of the Autumn term, or in connection with the December examinations, as the examiner may appoint, and they must cancel their conditions by the third Saturday in May of the same Seminary year. Students found deficient in

the December examinations must be re-examined the sixth Saturday of the Winter term. Students found deficient in the March examinations must be re-examined the third Saturday in May. Students found deficient in the June examinations must be re-examined the first Saturday of the succeeding Autumn term.

Lectures

In the course of the year the students have many opportunities to hear public speakers, who have become prominent in various lines of activity. Some of these come to Newton from a distance for the express purpose of addressing the student body; others are drafted into service at the Institution from the numerous conferences and conventions held in Boston; many missionaries on furlough, temporarily residing in the vicinity, discuss the more fundamental aspects of missions. Many of the most eminent Christian men of the different denominations are thus brought into contact with the students, and bring to them the ripe products of experience in successful enterprises of the church.

Lectures and addresses in the neighboring city supplement the lectures on the hill. Numerous lecture courses are going on throughout the long season. In October, 1910, the centennial meeting of the American Board of Congregationalists, together with the meeting of the National Council, furnished an opportunity to hear such men as President Henry C. King, Dr. Washington Gladden, Dr. Nehemiah Boynton, Dr. John R. Mott, President Booker T. Washington, and Rev. Charles Stelzle. In the same month the Baptist State anniversaries were held in Newton Centre, when students had an opportunity to meet the ministers and lay leaders of the state.

Boston has a unique lecture foundation in the Lowell Institute. In 1839 a bequest of \$250,000 made it possible to bring together in a lecture season several hundred of the ablest men from this and foreign lands to speak on subjects of scholarly and popular interest, and in the years that have elapsed approximately sixty-five hundred

lectures have been delivered absolutely free of charge to the people of Boston and vicinity. Oliver Wendell Holmes said regarding it, "When you have said every enthusiastic thing you may, you will not have half filled the measure of its importance to Boston — New England — the country at large."

Weekly Convocation

The third recitation period of Tuesday in every week is devoted to addresses and conferences in the chapel. The Faculty and the whole student body are in attendance. Among the Convocation speakers in the winter and spring of 1910 were Hon. Curtis Guild, Jr., Rev. James A. Francis, D. D., Rev. M. D. Kneeland, D. D., Rev. L. C. Barnes, D. D., Rev. James De Normandie, D. D., Prof. Horatio Dresser, Ph. D., Mr. G. W. Tupper, D. C. L., Rev. F. W. Padel-ford, Mr. George W. Coleman, and Mr. O. M. Wentworth.

The Library

The Library of the Institution is increasingly the workshop of the students. The hours when it may be used have been continually lengthened, until now it is open from early morning until late in the evening, and the borrowing privilege is on the most liberal terms. The equipment is being continually improved, and is now unusually complete for purposes of study, reference, and original research. Twice as many books are in use as was the case ten years ago. Nearly thirty thousand volumes are on the shelves, selected with special reference to the wants of theological students, and the resources are constantly increasing by purchase and by special donations.

The Hartshorn Memorial reading-room is one of the most beautiful and commodious of its kind in the country. The furniture and finishings are of light oak, and the room is well lighted both in the daytime and in the evening. Here are kept the permanent reference books, — encyclopedias, atlases, lexicons, dictionaries,

biblical texts and commentaries, and other works in constant use. To the shelves that line the walls special collections of books are transferred from the stack temporarily, for the use of the students in connection with the requirements of the various courses. In this room also are kept the current numbers of the monthly and quarterly reviews. Hours: reading-room, eight A. M. to ten P. M. (Saturdays, eight to five); stack, nine A. M. to four P. M. (Saturdays, nine to twelve).

On a lower floor of the Library the students of the Institution maintain a newspaper reading-room, which is supplied with a large collection of daily papers and weekly and monthly periodicals. Hours daily from seven A. M. to ten P. M.

Religious Services

A service fifteen minutes in length is held in the chapel each working day. This is conducted by one of the professors, and the faculty and all the students regularly attend. The exercises consist of singing, Bible reading and prayer, varied with responsive readings.

The students maintain their own class prayer meetings weekly, and a general Y. M. C. A. meeting once a month.

On Thursday mornings an appointed student conducts a full service, such as is usual in public worship, and preaches a sermon. An hour or more is allowed for this service. The sermon is the subject of criticism on the following day in the department of Homiletics.

Missionary Interests

Newton has always fostered a missionary spirit. It has sent one hundred and nineteen men to the foreign field, besides the young women of the Hasseltine House, and a large number of its alumni are now at work at home and in foreign lands. Missionary interests are cared for by the Volunteer Band, which numbers thirteen men, and holds weekly meetings in its own quarters. At these meetings

there is usually an opportunity to fraternize with missionaries who are at home on furlough. Addresses by those who know the work at first hand are frequently given to the student body.

Among the regular courses are three offered by the Historical Department which have a direct bearing on missionary work. One of them is in Comparative Religion. Upon the basis of a thorough examination of the philosophy of religion the ethnic faiths are studied in detail in comparison with Judaism and Christianity. The second course is in the History of Christian Missions. This is designed to set forth the history of Christian missions, especially in relation to our own denominational work, and to outline modern political and religious conditions in those countries which are the field of missionary labor. The third deals with the social aspects of missions.

Special provision is made for the training of young women who are planning for foreign missionary service, and are recommended by the Woman's Baptist Foreign Missionary Society. They are admitted to the regular classes of the Institution, and reside in the Hasseltine House, near the Seminary.

The work of Home Missions is also emphasized through addresses by visitors and the professors, and lectures in the Historical Department. Men who are engaged in City, State, and National Home Missions are frequent speakers before the students.

It has become the custom for the state secretaries of all the New England States to hold one or more conferences at the Institution during the year. These meetings furnish them an opportunity to discuss vital questions on which they often consult the professors, and to present to the students the evangelistic needs and opportunities of this part of the country.

Societies and Committees

There are two voluntary societies of the students, the Young Men's Christian Association and the Students' Association.

The Young Men's Christian Association continues the old organ-

ization known as the Society of Missionary Inquiry, the change having been made in 1898, in order to affiliate the students of the Institution with the World's Student Christian Federation. The Association is a part of the Theological Section of the Inter-Collegiate Young Men's Christian Association. The missionary interest continues the controlling one, and the exercises at the meetings consist of papers from the students, addresses from men engaged in City, State, or Home Missions, and from returned foreign missionaries, who are frequently available, owing to the location in Boston of the American Baptist Foreign Mission Society headquarters. Mr. Miles Franklin McCutcheon is president of the Association.

The students are also organized in a Students' Association, which has for its object the management of a boarding-club, and the care of other interests of the student community life. Its president is Mr. Walter Edgar Woodbury.

The Student Volunteer organization holds weekly meetings in a room specially devoted to its uses in the Hills Library Building. It pursues regular courses of reading and study on special missionary topics and fields. Each class is represented by volunteers, and the ladies under the appointment of the Woman's Foreign Missionary Society, who are students of the Institution, share in the work of the organization. Its president is Mr. Edward Clarence Condict.

A Conference Committee to serve as a means of communication between the Faculty and the students, and for the purpose of discussing matters of importance in the life of the seminary, has been organized recently. The following members constitute the committee this year: Professor English and Professor Cross representing the Faculty, Mr. Lewis and Mr. Des Jardins of the Senior class, Mr. Foote and Mr. Pierce of the Middle class, and Mr. Johnson and Mr. Roberts of the Junior class.

An Athletic Committee has charge of all athletics. This committee consists of Mr. Berkley, representing the Faculty, Mr.

Condict and Mr. Lewis of the Senior class, Mr. Geldart and Mr. Converse of the Middle class, and Mr. Chute and Mr. Walcott of the Junior class.

Expenses

No charge is made for tuition, room, or use of library.

Students may board where they please, but the Boarding Club, organized and controlled by the students, offers good board at \$4.00 a week, which rate will not be increased during the coming year. Meals are served in the large dining-room in Sturtevant Hall.

All other expenses are merely nominal. A charge, which in recent years has been \$25 for each student who lodges in a dormitory, is made to defray expense of heating and caring for his rooms. All damages to rooms and furniture will be charged to the students who occupy the rooms. The expense for gas is \$4 a year for each study-room, and that for syllabi and notes issued by the professors in connection with the various studies is \$2.50 for each student. Students who desire to use the newspaper reading-room are assessed \$1.00 a year or less.

The book store is managed by two students, who sell books, stationery, and many minor articles at current prices.

Scholarship Aid and Prizes

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$115 a year. Such students must have the approval of the Faculty and must maintain a rank of not less than seventy-five per cent. in scholarship. *This aid is additional to that received from the scholarship funds of the Institution.*

The Faculty encourages the disposition on the part of the students to render voluntary service in the Library and otherwise in return for the money received from the scholarship funds, but scholarships are also granted to students who prefer to give their time uninterruptedly to study and are successful in it.

The Trustees have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class, whose average standing in college in the Junior and Senior years has been not less than ninety per cent., which standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, provided the standing does not fall below ninety per cent.

Other students, whose average standing for the Junior Seminary year shall reach ninety per cent., or more, may be granted scholarships of \$90 annually for the Middle and Senior years, provided they maintain this minimum standing of the Junior year. The details of these and of all other forms of scholarship aid may be obtained on application to the President.

Scholarship Funds

(Interest only to be used in aid of students)

Luther G. Barrett (1905)	. . . . .	\$ 1,000
Charles S. Butler (1888)	. . . . .	1,000
H. Lincoln Chase (1885)	. . . . .	1,000
Irah Chase (1881)	. . . . .	1,000
John M. Chick (1902)	. . . . .	2,500
Gardner Colby (1884)	. . . . .	10,000
James W. Converse (1881)	. . . . .	1,000
Josiah W. Cook (1893)	. . . . .	1,000
Mr. and Mrs. Sewell Cram (1894)	. . . . .	785
Isaac Davis (1866)	. . . . .	1,286
George D. Edmands (1880)	. . . . .	1,000
Sarah Fifield (1909)	. . . . .	1,000
Eustace C. Fitz (1881)	. . . . .	1,000
Harriet N. Flint (1899-1902)	. . . . .	45,198
Robert O. Fuller (1882)	. . . . .	1,000
Nancy Goodnow (1903)	. . . . .	2,000
Frances A. F. Gould (1882)	. . . . .	1,800
Mary H. Greene (1889)	. . . . .	1,000

Betsey Hamlin (1873)	\$ 1,000
Silas H. Haskell (1906)	490
Joseph C. Hartshorn (1881)	1,000
Harwood & Quincy (1882)	1,000
Elizabeth M. Hills (1877)	1,000
William Howe (1907)	2,000
Edward Judson (1880)	1,000
Chester W. Kingsley (1883)	1,000
James D. Knowles (1880)	2,280
Samuel Merriam (1909)	2,000
J. Warren Merrill (1881)	1,000
Carrie T. Nickerson (1881)	1,000
Mary Noyes (1882)	1,670
E. D. Potter (1875)	300
James H. Read (1845)	3,462
Henry J. Ripley (1852)	1,000
Benjamin W. Roberts (1900)	1,000
Louisa Roberts (1900)	1,009
Andrew Sharpe (1909)	352
Samuel B. Swaim (1872)	1,000
Roger W. Swaim (1879)	1,000
Susan Tripp (1866)	1,512
J. Spencer Turner (1905), Fellowship	10,000
Joseph H. Walker (1881)	1,000
Ann E. Waters (1871)	2,000
Rebecca W. Wheeler (1894)	1,571
Edward C. Wilson (1881)	1,000
Calvin M. Winch (1908)	2,000

Preaching and Other Outside Work

Students are allowed to preach during term time "*only under such regulations as shall be prescribed by the Faculty.*" Such services are confined mainly to the two higher classes, and are arranged,

in all cases, so as to avoid interference with the studies of the members of the Institution, and their attendance on the regular recitations and lectures of the classes to which they belong.

There are many small churches in the vicinity of Boston which are predisposed to secure the services of student preachers. The Faculty, in so far as they are able, will furnish the opportunity to students who find it necessary to preach.

Commencement

The public addresses in Commencement week, 1910, were:

Baccalaureate Sermon by President George E. Horr, D. D.

Addresses on Alumni Day by the Rev. Edward Judson, D. D., of New York, on "The Christian Ministry," and by the Rev. Henry M. Thompson, D. D., of Hartford, Conn., class of 1881, on "Advance in Penology."

Addresses at the Alumni dinner by Fred M. Preble, President, class of 1884, Edward Judson, President G. E. Horr, G. D. B. Pepper, class of 1860, B. A. Greene, class of 1875, T. E. Bartlett, class of 1880, G. R. Hovey, class of 1885.

To the Graduating class by Professor English.

At the Trustees' dinner by the Rev. Charles H. Watson, D. D., President George E. Horr, D. D., the Rev. Cortland Myers, D. D., Prof. George Cross, D. D., the Rev. Allyn K. Foster, the Rev. Herbert J. White, D. D., the Rev. Charles A. Fulton, D. D.

Summer School

A Summer School was held at the Institution under the auspices of the Faculty from June 14 to June 24, 1910. Lecture courses were given as follows: President Horr, five lectures on Some Modern Religious Movements; Professor English, five lectures on An Efficient Ministry; Professor Anderson, five lectures on The Gospels and the Acts; Professor Donovan, five lectures on The Early Hebrew Religion; Professor Cross, five lectures on Five Rival Interpreta-

tions of Theology; Rev. Benjamin S. Winchester, D. D., Educational Secretary of the Congregational Sunday School and Publishing Society, three lectures on Sunday School Pedagogy; Rev. Charles L. Page and Rev. Clarence A. Vincent, D. D., of Boston, single lectures on Sunday School specialties.

Open air services for the cultivation of the spiritual life were held on the campus in the early evening under the leadership of pastors of Greater Boston. Evening addresses in the chapel of Colby Hall were delivered by Rev. James A. Francis, D. D., Clarendon St. Church, Boston; Rev. O. J. White, D. D., Lynn; President Kenyon L. Butterfield, LL.D., Amherst; Rev. Virgil V. Johnson, Concord, N. H.; Rev. Cortland Myers, D. D., Tremont Temple, Boston; Rev. Charles W. Briggs, Philippine Islands; Rev. Albert R. Williams, East Boston; Rev. L. Call Barnes, D. D., New York.

Two excursions were made: one a visit to the city missions of Boston under the direction of Rev. W. B. C. Merry, Superintendent of City Missions; the other to the educational centres of Boston and Cambridge, under the guidance of Professor Donovan.

A committee, representing students from the various sections, was organized to perpetuate the relation of the students to the Institution. The committee consisted of Rev. W. C. Goucher, St. Stephen, N. B.; Rev. G. C. Sauer, Bangor, Me.; Rev. J. H. Blackburn, Newport, N. H.; Rev. A. M. Watts, Johnson, Vt.; Rev. L. A. Walker, Fitchburg, Mass.; Rev. C. F. L. Smith, La Fayette, R. I.; Rev. G. C. Chappell, Montville, Conn.

The following students were in attendance:

John Howard Adams	North Stonington, Conn.
Sidney Aldrich	Colchester, Vt.
Walter Robert Anderson	Hudson Centre, N. H.
Joseph Anthony	Chicopee
William Oliver Ayer	Kenduskeag, Me.
William Edward Baker	Cavendish, Vt.

Henry Christ Baum
 Oren Nelson Bean
 Ivan Howland Benedict
 John Eddy Berry
 Harvey Harwood Bishop
 Allan Hutchinson Bissell
 John Henry Blackburn
 George Stewart Campbell
 William John Barnett Cannell
 George Henry Chambers
 George Clark Chappell
 Hiram Conway
 Thomas Joseph Cross
 George Elvin Crouse
 Thomas Davison
 Samuel Chiniquy Delagneau
 Asa Reed Dilts
 Edward Eno
 Matts Esselström
 Harry Schuyler Foster
 William Chipman Goucher
 Charles E. Gould
 George Frederick Harvey
 Alfred Ernest Hooper
 Winfield Grover Hubbard
 David Hutchinson
 Henry Hepron Jones
 John Harvey Le Roy
 Maurice Ambrose Levy
 Gaetano Lisi
 Joseph Dodd Mathews
 Henry Sheridan McHale
 Solomon Henry Myers

Jamaica Plain
 Meredith, N. H.
 Southfield
 Putney, Vt.
 North Tewksbury
 Haverhill
 Newport, N. H.
 Plainfield, N. H.
 Waverley
 East Hardwick, Vt.
 Montville, Conn.
 Worcester
 Worcester
 Bolton
 Charlotte, Vt.
 Worcester
 Lowell
 Belchertown
 Worcester
 Willimansett
 Saint Stephen, N. B.
 West Swanzey, N. H.
 Harrisville, R. I.
 Lee
 East Washington, N. H.
 St. John, N. B.
 Brockton
 Campton, N. H.
 Newton Centre
 Monson
 Epping, N. H.
 Brookline, Vt.
 Groton, Vt.

Charles Albert Parker	Hampton Falls, N. H.
Ferdinand Alexander Perron	Fitchburg
George Pomfrey	Vergennes, Vt.
William Thomas Riggs	Concord, N. H.
George Waldron Russell	East Dover, Vt.
William Wade Ryan	West Newton
Orison Clark Sargent	Concord, N. H.
George Carlyle Sauer	Bangor, Me.
Thomas Sanford Sayer	New Bedford
Chester Francis Luther Smith	La Fayette, R. I.
Charles La Fayette Snow	West Medway
Henry Joseph Tetreault	Nashua, N. H.
Lewis Augustus Walker	Fitchburg
Willard Emmett Waterbury	Boston
George Hay Watt	Barre, Vt.
Allison Mason Watts	Johnson, Vt.
Charles Walter Williams	North Middleboro
David Hanson Woodward	Melrose

It is proposed to conduct a similar school from June 13 to 23, 1911, under the direction of the Faculty. The fee for membership, including board and room, will be fifteen dollars.

The Society of Alumni

PRESIDENT

William W. Bustard, Class of 1898

VICE - PRESIDENT

Edward P. Tuller, Class of 1887

CLERK

Winfred N. Donovan, Class of 1898

TREASURER

Edmund F. Merriam, Class of 1879

BOARD OF DIRECTORS

William W. Bustard, Class of 1898

Edward P. Tuller, Class of 1887

Winfred N. Donovan, Class of 1898

Edmund F. Merriam, Class of 1879

John R. Gow, Class of 1882

Richard O. Sherwood, Class of 1886

ORATOR

Shailer Mathews, Class of 1887

ALTERNATE

Lemuel Call Barnes, Class of 1878

NECROLOGIST

Millard F. Johnson, Class of 1879

COMMITTEE ON NOMINATIONS

John R. Gow, Class of 1882

Frederic S. Boody, Class of 1899

Henry Hinckley, Class of 1863

COMMITTEE ON ENTERTAINMENT

Richard O. Sherwood, Class of 1886

William B. Whitney, Class of 1900

Augustus E. Scoville, Class of 1887

Necrology

- 1880 George Andrew Hertzog, d. Dec. 13, 1909, aged 57
- 1885 Manuel Casaùs Marin, d. Jan. 3, 1910, aged 52
- 1842 Frederick Lyman Batchelder, d. Jan. 15, 1910, aged 95
- 1864 Albert DeForest Palmer, d. Jan. 27, 1910, aged 70
- 1841 Joseph Monroe Rockwood, d. Jan. 31, 1910, aged 91
- 1886 Edwin Palmer Hoyt, d. Feb. 26, 1910, aged 52
- 1875 William Henry Randall, d. March 13, 1910, aged 69
- 1894 Henri Gélán, d. March 16, 1910, aged 46
- 1850 Edwin Dibell, d. Aug. 14, 1910, aged 90
- 1892 Benjamin Willis Farris, d. Oct. 1, 1910, aged 42
- 1867 William McIntire Lisle, d. Oct. 25, 1910, aged 68

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THE INSTITUTION BULLETIN

Issued by The Newton Theological Institution at Newton
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THE INSTITUTION BULLETIN

VOLUME III

NO. 2

The Newton Theological Institution

Founded 1825

Incorporated 1826

Description of Courses

NEWTON CENTRE, MASSACHUSETTS

FEBRUARY, 1911

Entered as second-class matter December 22, 1908,
at the post-office at Boston, Mass., under the
Act of July 16, 1894.

The Newton Theological Institution

DESCRIPTION OF COURSES

Newton Centre, Massachusetts
February, 1911

Description of Courses

Introduction

In the catalogue published annually in December the curriculum is outlined by departments and by terms. That outline indicates the number and scope of the courses, but does not describe them fully. In some cases it is difficult for a prospective student or friend of the Seminary to understand clearly the particular subject in which he is interested. He is not used to the technicalities that are plain to faculty and student body. The purpose of the present description is to throw additional light on obscure points, to define the place of each group of studies, and to indicate more fully the methods used.

This outline gives only the courses of the Newton Institution itself. For those who do not have the equipment or time for a full seminary course instruction is offered in the Gordon School, Boston, affiliated with Newton. Those who desire information should address President George E. Horr, D. D., or Rev. N. R. Wood, the Dean of the School. For ministers and others who wish to get the present day seminary outlook and atmosphere, a Summer School in June offers special facilities. A bulletin descriptive of the last session can be obtained by addressing the President.

The Old Testament

PROFESSOR BROWN, ASSOCIATE PROFESSOR DONOVAN, AND
DR. HARRINGTON

As our annual catalogues remind us, the Newton Institution was founded with the purpose of emphasizing the place

of the Bible in theological education. Naturally then, great importance has always attached to the Biblical departments. Newton's insistence on the value of the original languages has had a far-reaching influence on the Baptist ministry. In recent years provision has been made for men not qualified to pursue either the Hebrew or the Greek. This necessitates an election, under Faculty advice, at the very opening of the course. The larger portion of the entering class elect the study of both languages, and this outline will deal first with the majority who follow the regular Hebrew course.

The Old Testament contains so largely the fundamental conceptions of the Christian faith that it is desirable to come at its lessons as early as possible in the theological discipline. By the inductive method, linked with the late Dr. Harper's name, the student begins to read Hebrew Scripture on the first day in the class room. Difficulties are explained as met. Principles are learned by experience with them, rather than by memory. Facility is acquired by practice. The motto is ever "Learn by doing." Exercises on black-boards and in note-books are criticized by class and instructor. As command of the language is gained, more and more attention is given to exegesis, till before the year ends the student is using the Hebrew as an instrument for detailed study of the historical books. Their contents are mastered. The latest results of history, science, and archæology, are made to contribute to the fullest appreciation of Israel's history and mission. The work of the class is guided by lectures on principles of interpretation.

Prescribed for the entire class for two terms is a course in Introduction to the Literature of the Old Testament. The general problems of canon and text are dealt with in lectures and reading. The different classes of the literature are explored with reference to their great messages and peculiar

problems. So far as practicable a direct study of each book is made in order to ascertain its special circumstances and characteristics, and to give it its place in the progress of revelation. Individual investigation is constantly demanded.

Those who elect to omit Hebrew take the introductory course just outlined. The rest of their Old Testament consists of a careful study of selections from the historical, prophetic, and devotional literatures. The American Standard Revision furnishes the basis for painstaking practice of the same principles as laid down in the regular course. So far as possible the wider range of selection and larger amount of time for exegetical study are made to compensate for the omitted intensive discipline of work in the original language.

After the first year Biblical work is elective. The Old Testament department offers a large number of courses to students wishing for advanced work. These may be classified in certain groups. First, there is the

Linguistic Group

For those wishing to gain acquaintance with the largest amount of Old Testament literature are provided courses in rapid interpretation. In these the class room exercises consist almost entirely of sight reading in the less difficult books, while considerable amounts of more difficult text are assigned for private preparation. Examinations cover both classes of material. The instructor directs the interpretation, for which no preparation is required. This group covers a two-year period, so that some course of the group is always available.

Related to these courses is the group dealing with cognate languages. These are designed for advanced students specializing in Semitics. Such men are offered opportunity to begin a working knowledge of the Aramaic, Syriac, Arabic, and

Assyrian. Knowledge of the Aramaic gives command of the wealth of material preserved in Targum and Talmud. The Syriac enables one to explore that great early Christian literature, to which we are indebted for so much recent light on the Scripture text and Christian thought of the first centuries of our era. The Arabic opens the door to the Kuran and its related literature. The Assyrian introduces the student to the great realm of cuneiform writing which in the last century has yielded such side-lights on Scripture and added so greatly to our knowledge of early history and early religion.

Of more importance for strictly Biblical work is the

Exegetical Group

Courses in interpretation are adapted to a two-year schedule in such a way that during his last two years every student has opportunity to study the interpretation of all the more important books of the Hebrew canon. The great prophets, Isaiah, Jeremiah, Ezekiel, receive prolonged attention for several terms. The endeavor is to visualize the relation of the prophet to the problems of his own day, to grasp the principles which he taught, and find their application to conditions now prevailing. Courses on Amos, Hosea, Zechariah, and other of the shorter prophetic books are also offered. Still other courses provide for careful study of the treasures of devotion contained in the Psalms and other poetical books. In these, as in all the courses, use is made of the best results of modern criticism; but these are made means to the apprehension of the soul longings and soul satisfactions for the expression of which the singers of Israel were so remarkably endowed.

In all the exegetical courses large use is made of the library. The best commentaries and reference works are placed on reserve bays in the reading-room. Guided by lectures and

printed notes, students are led to range through these works of the great interpreters, using note-books to cull the choicest thoughts for use in class conferences. Consultation of stated references is not enough. A student is expected to read broadly in independent search among the best authorities. The library is well equipped for Old Testament work, through several special bequests made to provide for the general needs of the department. Often some of these courses are conducted as seminar courses, when officer and students meet daily around a large table for general conference, direction from the officer, and the presentation of detailed reports on specially assigned investigations.

Special courses, generally given as seminars are: (a) Courses on the study of those predictive passages commonly called Messianic Prophecies, which depict the possibilities of God's reign among men, achieved through His Chosen One. These passages are studied as regards their historical setting and significance, and the meaning which they should have for Christians to-day.

(b) A course on Hebrew History. This involves a survey in outline of the origin and pre-Christian history of Israel. All possible light from modern explorations and discoveries is sought for the illumination of the Hebrew records. The attempt is made to put the student in possession of all the main ascertained facts, to equip him for a rational understanding of the Biblical narratives, and to prepare him for deducing and applying the truths most valuable for modern conditions.

(c) A course on the social and religious observances of the Hebrew people. These observances are traced in their relation to the life of the Semitic peoples in general, in their bearing on the religious life of Israel and the nation's peculiar mission, and with a view to their significance for pressing social problems of our own day.

Besides the regular work of the curriculum additional attention is given to the Old Testament by the Society for Old Testament Research, a student organization whose monthly sessions provide for the presentation and discussion of topics of current interest in the Old Testament field.

Postgraduate work is prosecuted under the immediate direction of an officer. The holder of the Turner Fellowship is now carrying on special research work in Jerusalem under the guidance of the head of the Old Testament department, who is this year resident Director of the American School of Oriental Research in Jerusalem. The appointment of Professor Brown to this position was an honor alike to him and to the Institution. It will be of great advantage to the future of the department. The collections of the Institution will be enlarged by material which Professor Brown is now acquiring, and the courses will be enriched by the results of his keen observations and first-hand investigations.

Such is a brief summary of the activities of the department. The officers are actuated by a profound conviction of the value and power of this portion of the divine revelation. With full recognition of the problems besetting the student of the Old Testament to-day, they intend to dodge no difficulty, to face facts, and seek for truth above all things, confident that in this way they will most honor the Giver of the Book, and best convey its vital message to those to whom it belongs.

The New Testament

PROFESSOR ANDERSON, ASSOCIATE PROFESSOR DONOVAN, AND
INSTRUCTOR BERKLEY

The Place of the New Testament in Theological Study.
The New Testament is the heart and core of theological studies. The Old Testament is the divine introduction to the New. Church History finds its first chapter in the New Tes-

tament and is chiefly engaged with the history of the progress of its spirit and teaching through the ages. The New Testament furnishes the material to Systematic Theology, the viewpoint and practical motive to Christian Sociology, and the message for preaching (Homiletics). So it is fundamentally and vitally connected with every other department. Without it, we could have no Christian theological study at all.

The Manner of Teaching It. As the New Testament is written in Greek, and as we wish to see the Word of God in all its original force and beauty, our work is done on the basis of the Greek text. Many men come to us rusty in their Greek, and so in the first term of the junior year much time is devoted to a review of the essentials of the language and to instruction in the difference between classical Greek and the language as it appears in the New Testament. Other men, who have had no Greek, and yet wish to be able to do first hand work in the New Testament, take the course in Beginners' Greek. Experience has shown that men who do good work in this class, which recites four hours a week throughout the year, are quite capable of taking up Greek studies in the following autumn. Still other men of maturer years, who know no Greek, are provided with English studies in all the various phases of New Testament work.

If it were possible, we should be glad to have men read and expound the whole New Testament, but as time does not allow, we provide the *general* studies, necessary to give men the capacity to do the best work, and then offer as electives the most important books and problems of the New Testament as the basis of the application of principles already learned. We try to provide men with the general view and correct methods, and then to teach them how to work out specific problems of exegesis, introduction, and Biblical theology by actually set-

ting them at such tasks. "We learn by doing." Further problems, untouched in the Seminary but arising in the course of pastoral study, may then be worked out by the same methods.

Comparatively little of the work is done by lecture. The men are given specific problems, are referred to the best books, bring their results to the class room, and there mutually compare, criticize, and come to decisions. The glory of the classes is the freedom of discussion, and the personal touch between instructor and students.

The attitude of the department towards Biblical Research is cordial. We do not wish to be called Conservatives or Radicals, but truth-seekers, open-mindedly listening to all that is said, and receiving all that proves itself to be true and good. Reverencing and humbly learning from the past, we are alive to what is going on in the present, and filled with hope for a larger and brighter future.

The Courses. The New Testament courses of the junior year are prescribed, while those of the two higher classes are elective. The junior year is therefore used for fundamental work. The first term is devoted to giving the men a general view of the New Testament field of study, establishing them in Greek, practising them in the science and art of interpretation, putting them in possession of the critical situation with reference to the Gospels and the Epistles, as well as with the principles of the criticism of the text, and requiring thorough reading in inter-biblical history and the history of the times of Christ. This is followed in the junior year by a term on the Discourses of Jesus, especially Parables and the Sermon on the Mount, putting the men in touch with Jesus' ideas of the Kingdom and of Salvation. The last term is devoted to Romans, thus becoming acquainted with the thought and spirit

of Paul, especially with his great teachings of justification by faith and union with Christ.

Among the elective studies, the history of early Christianity is taught in two courses on the Life of Christ and the Life of Paul. More time is given to the Life of Christ than to any other course in the department or, indeed, in the Seminary. It is studied with constant reference to modern critical results and with the use of critical methods, and yet with the constant purpose of being more constructive than analytic. With these two courses are taught New Testament Geography, and all the greater features of New Testament times. Some searching work is done in some problems in New Testament Introduction every year. The Book of Revelation, Christ's View of His Second Coming, and the Johannine Problem are the recent or coming courses in this line. Each class also carries on original investigation in some topic in Biblical Theology. This year it was, "What did Jesus say about Himself?" Last year it was, "What did Jesus say about God?" Special courses are offered also in Textual Criticism and History of the New Testament Canon, while the course in Rapid Reading of Greek furnishes men with the means of increasing their hold on the language.

Still it is our belief that no study about the Bible can equal a study of the Bible. So most of our courses give men an opportunity for careful exegesis of the New Testament itself. In addition to the course on the Discourses of Jesus in the junior year and the elective Life of Christ, we teach John xiii-xvii, thus introducing men to the heart of John's Gospel. In addition to the Life of Paul, we read with great care Acts i-vi. We offer exegetical courses in Romans, I and II Corinthians, Ephesians, Colossians, and Philippians, thus providing for an understanding of Paul. Of the non-Pauline epistles, every man has a chance with the Epistle to the He-

brews, and, this year, also with the Epistle of James. In recent years, work has been done also with I John, I Peter, Jude and II Peter.

In postgraduate work, men follow their own bent as to subject, as long as it is approved by the Faculty. Just now, graduate candidates for degrees are preparing theses on The Virgin Birth, The Consciousness of Jesus, The Kingdom of God and A Comparison of Pauline and Modern Missionary Methods.

Church History

PROFESSOR HERR AND ASSISTANT PROFESSOR ROWE

The Place of Church History. As the study of history received recognition in the college, so the history of the Christian Church came to have a place in the theological curriculum. Its value was recognized in strengthening the memory, training and judgment, and discriminating in the use of materials. Christian history was additionally important in proving the power of Christianity, showing the development of Christian thought, inspiring with the example of great and devoted leaders, stimulating faith, and indicating the future path of progress. But as the college study of history consisted too often of the annals of courts and the records of political strife, so the study of Church history in the theological school was too exclusively the study of doctrine and organization, especially of the ancient church. The actual working out of Christian principles in the life of the world, the progress of the Christian religion among different races and in different environments, and the modern lines of differentiation were long overlooked. Now as the seminary seeks to relate itself more closely to contemporary life, the study of history is hu-

manized and socialized, and while doctrine and organization still have their place, a new emphasis is put upon the expression of the Christian spirit in life through all periods of the Christian era. In other words history becomes living, and closely related to the present day.

Methods of Teaching and Study. The methods are adapted to the end in view. Lectures are used freely to give the pupil a connected and well-analyzed body of knowledge. These are accompanied with syllabi, and supplemented by wide reading in both original sources and secondary accounts. The movement and continuity of Christian history are made clear, and their present significance. The student contributes essays, abstracts, book reviews, maps, and bibliographies; and with constant note-taking, questions and answers, and periodic examinations there is no lack of drill in the mastery of the mass of material. Some of the more recent social study of the historical department is carried on by the seminar method. The methods in use have justified themselves in the interest maintained and in the results secured. Not only are elective courses well sustained after two years of required study, but many continue their investigations by means of postgraduate study.

Required Courses

At Newton history is prescribed during the first two years, and twelve elective courses are offered after the junior year. Two hours are assigned weekly to prescribed history throughout the first year, four hours during the autumn term of the second year, and three hours during the remainder of the year. The work of the two years gives a fairly complete outline from the beginnings of Christianity, through ancient and mediæval times and the Reformation on the continent of Europe. A few

lectures at the end of the second year deal with the later history of the Roman Catholic Church.

The first course is entitled Primitive Christianity, and includes the preparation for Christianity in Judaism and Greek thought, and its beginnings in the life and teachings of Christ and his disciples. Special attention is given to the way in which a Jewish type of Christianity was developed in Palestine, to the life of the brotherhood, to the story of Christian expansion among Gentiles, and to the early conflicts of the new faith.

The second course on Greek Christianity shows how the new faith came into contact with Greek thought, the influence of each upon the other, the development of Christian ideas through eminent leaders, and something of the organization of the church, becoming more complete until it evolves the ecumenical council in the East and the Roman papacy in the West.

The third course on Roman Christianity brings out the importance of the Roman type, the manner of its development out of that which went before in both Church and State, and its emphasis upon institutionalism. The leaders of the western church are presented, and their place in the history of the church pointed out, especially in the case of Augustine.

The fourth course provides the work in history for the first term of the second year. It traverses the period from the rise of the Roman papacy and the fall of the western empire to the Reformation. It is very easy in this period to make the ecclesiastical element overshadowing. While due stress is put upon the Roman system, the attempt is made to guard against over-emphasis by a thorough study of the people who were controlled in thought and life by the Roman church. The extension of Christianity through barbarian Europe by missionary activity, the significance of monasticism, the fusion of

ances receive careful consideration. A study of the struggles for supremacy between Church and State in western Europe, and between Mohammedans and Christian crusaders in the East concludes the first half term. Then an attempt is made to show how the forces of modern life awoke in the realms of politics, education, social and industrial activity, morals and religion, until the movement culminated in the German Reformation. In this way the Middle Ages come to have an altogether new meaning.

The fifth course is an intensive study of the German and Swiss Reformation. It includes a view of conditions in central Europe in the sixteenth century, the reasons for the outbreak, the leaders, the story of Protestant growth and controversy, and a discussion of Lutheran theology.

The sixth course concludes the required work in history. It is entitled the French and Dutch Reformation, but is somewhat more inclusive. Ample discussion is given of the Genevan reformation under Calvin, and the spreading influence of Calvinism in western Europe. The inner history of the workings of Calvinism in France and Holland is described, and the resulting political and theological controversies. The Thirty Years' War brings to an end the detailed story of the Reformation, and a few lectures on later Continental history conclude the required work of the year.

Elective Courses

As at present offered these include three groups: (1) Courses in the history of Anglo-Saxon Christianity, the history of the Baptists, and a comparative study of modern Protestant denominations; (2) Comparative religion, and missionary Christianity in modern times; (3) Courses in Sociology. The courses as scheduled are as follows:

11. The English Reformation, and the Puritan Movement.
12. Evangelical Christianity in the Eighteenth Century.
13. Christianity in the Nineteenth Century.
7. Comparative Religion.
8. Christianity in the Far East.
10. Social Aspects of Christian Missions.
- 9a. Social History of Christianity.
17. Social Reforms in the United States.
18. Social Problems in City and Country.

Courses 11, 12, and 13 do for English and American history what courses 5 and 6 provide for the Continent. They give in detail the history of the English Reformation and of Puritanism, and the story of the colonial churches; the work of Wesley and the Anglican parties in England, and the evangelical movement in America; and the controversies in politics, theology, and philosophy. Finally the great questions of the nineteenth century are discussed, with special reference to Christianity in the United States.

Course 7 takes up first the philosophy of religion, and lays the basis for the further study of the ancient cults and the religions of the Far East, Islam, Judaism, and Christianity.

Course 8 is a discussion, mainly historical, of the modern missionary movement. It sets forth the fundamental considerations of missions, describes the field — its geography, politics, and social and religious life, and then gives an outline history of missions in India, China, and Japan, with a discussion of present missionary problems.

Course 10 deals with the social aspects of missions. It seeks to convey accurate information regarding social conditions in the civilized countries of the Near and Far East, and in the

savage regions of Africa and the Pacific. The Christian efforts at reform and reconstruction are noted, educational, medical, industrial, and the like, and special attention is given to principles and methods.

Courses 9a, 17, and 18 belong together, but may be elected separately. The first is purely historical, the other two deal with present conditions and undertakings. For a description see Sociology.

Graduate Courses

Seminar Course 15 provides an opportunity for resident graduates to investigate original material, and put it into available literary form.

Non-resident study is being carried on continually under the direction of the professors in the department. Besides sociological investigations the following studies are being pursued this year:

Genetic Relations of Judaism and Christianity.

Early History of Baptists in Haverhill.

The History of Education in the Baptist Missions in Burma.

The Laboratory in History

Large numbers of books are kept on reserve in the reading-room of the library for historical investigation. Several cases contain a permanent reserve with the more general works of reference; while special collections for study of the different courses are shifted to and from the stacks and tables in the reading-room. A large amount of collateral reading is required in original and secondary sources, and written reports are frequently called for.

Christian Theology

PROFESSOR CROSS

Required Courses

1. The course in theology opens, in the fall term of the middle year, with a discussion of the nature and aims of theology as a science. Theology arises, by necessity, out of religious faith as a function of the human spirit. Its value consists in the service it renders to faith, for theology deepens and broadens faith by exhibiting its significance in relation to the other activities of men and the system of the world. Theology vindicates the worth of religious faith to its possessor and becomes an indispensable instrument of its propagation among mankind. Theology becomes systematic, not by arranging given "truths" in a complete whole, which is an impossibility, but by interpreting from a religious point of view the forms of the human self-consciousness in its full range.

Accordingly, Christian theology, instead of arriving at Christian faith from without, say, by means of the discoveries of "natural theology," assumes the existence of the Christian faith as the common inner possession of the Christian people and seeks to unfold its meaning with a view to its establishment among all peoples. Its ultimate view is, therefore, practical and the test of its worth is also practical. The various Christian disciplines such as Biblical theology, historical theology, dogmatic theology and homiletics, with their auxiliaries, are not of adventitious origin but have arisen out of the very nature of Christianity as a religion with a distinct historical origin reflected in its original literature, with a career in which its power has been progressively unfolded in the world, with mutual relations to present-day scientific and philosophic activities, and with a unique aim which it seeks progressively to

realize. Thus Christian theology inheres in the very nature of Christian faith and serves this faith.

In the courses that follow the implications of this introductory study are sought to be carried out. No satisfactory work on this subject has appeared. The encyclopædic works of Schaff, Cave, Crooks and Hurst are valuable for their indirect information; Kuyper makes an interesting effort to re-instate the Calvinistic presuppositions; Lobstein's (trans. by Smith) and Weidner's introductions to Dogmatics are valuable especially for their differentiation of Protestant Dogmatics. Schliemacher's "Outlines," now very old, is the best philosophic treatment of the subject.

2. The winter term of the middle year is devoted to theology proper. The aim of the course is to unfold the distinctively Christian conception of God. From the fact that this idea of God, in its entirety, was not given to the world at any one time but has gradually developed in the Christian heart, it is necessary that this subject be approached from the historical point of view. We observe the mingling and blending of ideas from the Hebrew, Hellenic and Oriental views, their gradual fusion and finally their transmutation through the absolute worth of the person of Jesus Christ. An analytical study next serves to bring out the distinctively Christian idea. The various arguments which have been offered, from time to time, to prove the existence of God come in for analysis, and their value for the Christian faith is seen to be confirmatory mainly by showing that the Christian idea of God is in harmony with the normal activities of the human intelligence and with the assumptions involved in the methods of science and philosophy.

At the same time the student is reminded that our knowledge of God is not of the same order as the knowledge we possess of *objects* of knowledge. For this would either place

God within the universe, as a part of it, or set Him objectively over against the universe as another object to be studied. The knowledge we possess of God is moral, religious, and is conditioned by moral and religious experiences. The meaning of the world has to be re-interpreted in the light of these experiences. Thus we arrive at an understanding of the reasons why such ideas as Creation, Providence, Miracle, Judgment have been of so much importance to the Christian consciousness, and finally we reach an estimate of the Christian doctrine of the Trinity.

3. In the spring term of the middle year a beginning is made with the study of the Christian conception of Man and his relation to God and the World. Reasons are given why it must be admitted that there is a specifically Christian view of Man and why it is impossible for theology to take over from any extra-Christian source conceptions of the nature of man without a re-interpretation of them from the point of view of the Christian life. We are obliged to consider whether any view that represents him as merely a part of the world can do justice to the Christian faith. For the Christian faith approaches man solely as a sinner to be saved.

The meaning of *sin* must be expounded. Here again we discover the gradual determination of the conception through historical moral progress. The Christian idea of sin is distinguished from the bare legal concept or the metaphysical concept, with their corresponding formal or magical views of salvation. The Christian conceptions of sin and of salvation are mutually determined, and both inhere in the Christian appreciation of the person of Christ. The outcome of a study of the meaning of sin from this standpoint is, partly, a critique of the traditional view of the subject and, particularly, a radical reconstruction of the doctrine of "original sin." A re-statement of the doctrine of salvation becomes also necessary.

4. In the autumn term of the senior year the positive side of the Christian idea of salvation is studied. It is seen at once that, on the one hand, neither the Christian salvation, nor, on the other hand, the Christian Saviour can be presented independently. The Christian estimate of Jesus arises out of his felt need and experience of redemption. Correspondingly, the power of the personality of Jesus over men issues in a new interpretation of the meaning of salvation. An historical survey of the doctrines concerning the person of Christ shows that no mere intellectual apprehension of Christ has a right to be considered as Christian. The progressive development of Christian experiences and activity to the present time results in a progressive re-statement of the meaning of Christ and his work, and, at the same time, reveals the inner relation of the Holy Spirit to our Christian salvation.

This serves to bring out afresh the meaning of the various aspects under which the Christian salvation has been described, such as, forgiveness, justification, adoption, sanctification. The Christian communion is seen to arise, as an historical phenomenon, out of the very nature of the Christian salvation, and the right and worth of any organized community professing to be Christian depends on the faithfulness with which its outer forms reflect the common spiritual life which is Christianity.

At this point also appear the reasons why the Christian faith has always affirmed its own eternal value as against unfaith by a doctrine of the eternal separation of the righteous from the wicked.

5. The results of the foregoing courses of study are capitalized, in the winter term of the senior year, by an examination of the lines on which a philosophy of Christianity and a Christian Apologetic may be constructed. The generic character of religion and the peculiar character of Christianity as

the final religion affords a basis of a defence of the faith. That is, the defence of Christianity is procured from within itself, not from without. Its claim of supremacy is vindicated by showing that it contains within itself the clue to the final explanation of the universe. The rights of the various historical forms of Christianity are determined by their relations to the fundamental nature of the Christian faith.

Elective Courses

6. The elective courses are intended to develop certain subjects which are dealt with in the regular courses more or less fully, but admit of extensive development. The first of these is a study of the Atonement. The point of view combines the historical and the experimental. The place which the idea of atonement has occupied in various faiths, and especially in the various forms of the Christian faith, is noted carefully, and the relation of these conceptions of atonement to the fundamental Christian experience of salvation is indicated. The constructive statement of the atonement of Christ proceeds upon the basis of the actual experience of deliverance, through his activity, perpetuated in the Christian communion.

7. The Catholic system of doctrine has been gradually developed through successive periods of the history of the Christian religion to the place that it now holds in the Catholic church. The examination of the influences which have operated in the formation of this system of doctrine yields an insight into its fundamental character and a basis from which a critical estimate of it may be made. The aim of the course is to equip the student for a present-day relationship to the Catholic church.

8. Christian Ethics. The course in Christian ethics aims not so much at an elaboration of the system of rights and

duties which pertain to the Christian, as at an examination of the moral principles which are inherent in the religious faith of the Christian.

Graduate Courses

The three courses which are offered to graduates aim at qualifying students to estimate the value of some modern influences which have operated toward the reconstruction of the whole body of Christian theology.

Homiletics and Pastoral Theology

PROFESSOR ENGLISH

It is the aim and endeavor of the department to furnish a thorough training for the work of the modern ministry. That work is very different from what it was twenty-five years ago. The church and the ministry find themselves in a new environment that calls for a change in the attitude and the methods of the present day pastorate. The instruction in the theological seminary must in its range, spirit, and practical character, adjust itself to the demands of the time.

The work of the department is divided into prescribed and elective courses, as is indicated on pages 34, 35, and 36 of the Catalogue of the Institution for 1910-1911. The following statement is an expansion of the topics there named.

Prescribed Courses

Broadly speaking, these fall into a three-fold division: 1. Homiletics. 2. The Conduct of Public Worship. 3. Pastoral Leadership, or, to use the technical terms, Homiletics, Liturgics, and Poimenics.

Homiletics

In the midst of all the changes of the modern period that have affected the church and the ministry, the pulpit still remains supreme as a source of influence in the spread of the truth as it is in Christ. A minister of to-day must do many more things than did a minister of a generation or two ago, and do them well. But his pulpit is yet his throne. If he cannot preach effectively, whatever else he does misses the note of inspiration, the temper of strength and success that only a powerful pulpit can supply. The fact is that a successful minister in this day must be a many-sided man, and each side must be marked by efficiency. The legitimate appeal of the ministry is to strong men, and to strong men in their most heroic quality.

At the centre of persuasive modern preaching is the preacher himself. He counts for more than at any previous period. In the training of the preacher, therefore, in the seminary, stress must be put upon his personality and manhood. While there may be exaggeration in the dictum, "In preaching the thing of least consequence is the sermon," it is strictly true that the man who preaches the sermon is as potent as the sermon he preaches. Phillips Brooks' description of preaching touches the core of it for our age. "The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him. Preparation for the ministry must be nothing less than the making of a man." In the homiletic instruction at Newton increase of emphasis is placed, each year, upon those personal qualities, physical, intellectual, moral, and spiritual, that constitute a modern preacher an effective ambassador and witness of the message of salvation.

In our time the form of the sermon is almost, if not quite, as valuable as its content. It is not enough that a preacher have somewhat to say, he must know how to say it. Consequently in the teaching of the seminary both the sermon as a message of life to life, and its analysis, development, and expression must receive careful attention.

A thorough canvass is made by the students of the variety of sources from which materials for preaching may be gathered, and their findings are reported and fully discussed in the class room. In connection with this topic three things are emphasized: spiritual insight, mental concentration, and general study that has no regard to the time when the material shall be used in the pulpit. It is the conviction of the instructor that a modern ministry cannot thrive by living from hand to mouth in the making of public discourses.

The study of men accompanies the study of the substance and the form of preaching. The minister must know both his message and those to whom he delivers it. The students report in class upon the scope of the study of men, and the reasons for it, and these topics are fully discussed. The study of men is attended with the examination of the point of view of modern psychologists upon the content of the human personality and the methods of its working. The best books on the subject are critically examined.

The age in which we are living is carefully analyzed in order that, when the students enter the work of the ministry, the environment, the difficulties, and the opportunities that await them may not be entirely strange to them, and that they may become acquainted with those characteristics of preaching that our time requires. The works of the foremost writers on homiletics, and the sermons of the most useful preachers are studied in connection with the foregoing topics, and orig-

inal outlines and sermons by the students are carefully criticized by the instructor.

Public preaching in the chapel by members of the middle and senior classes is carried on each week. The service includes all the parts of a regular church service, reading the Scripture, singing, and prayer. It is attended by the entire body of the students, who enter into the service with heartiness, and whose singing is peculiarly inspiring and helpful. On the next day the parts of the service are critically examined by the three classes and by the professor. In addition to the criticism of the class room the professor has an extended private interview with the conductor of the service.

The Conduct of Public Worship

The instructor has a deepening conviction that students for the Baptist ministry should receive careful training in the conduct of public worship. Consequently more attention has been given to this subject the current seminary year than at any previous time since his connection with the department. Extended consideration is given in the class room to the various ways in which the minister can cultivate a devotional temper and expression. The psalms, the prayers of the Bible, and of the most successful leaders of public worship are examined, together with a wide range of devotional literature, to gain familiarity with the subjects, the spirit, and the language of prayer. What constitutes the function of the minister in the pastoral prayer and its chief characteristics are analyzed. Careful study is made of the value of congregational singing in the service of the sanctuary, and of the agency of the congregation, the organist, and the choir in contributing to the enrichment of worship. The conduct of the devotional part of the preaching service in the chapel is examined on the day

following the service. In addition to the work of the instructor expert choir leaders give courses on the music of God's house.

Pastoral Leadership

Perhaps it is true to say that success in a modern pastoral ministry hinges more upon wise leadership than upon any other single function of the pastorate. A minister may preach well and pray well. But if he cannot secure the confidence and the respect of the men of best judgment in the church, the congregation, and the community, if he is unequal to administering the affairs of the church, his failure is inevitable. Probably more pastorates break down outside of the pulpit than in it. Instruction in the seminary, therefore, should canvass this subject as completely as the circumstances will permit. Pastoral leadership broadly includes the pastoral superintendence of the varied activities of the church in the beginning and the development of personal Christian character; in building the church in its corporate life to become a power for righteousness in the entire life and endeavor of the people, religious, moral, educational, social, civic, and industrial; and in furthering the world-wide spread of the kingdom. The following topics are especially considered in connection with the subject: the pastor's personal contact with the members of the church, the congregation, and the community; the function and the conduct of the mid-week meeting; the oversight of the Sunday school; the organization of the church for work; the development of the gifts for usefulness of the members of the church; the fostering and directing of the missionary spirit and endeavor of the church; the promotion of systematic and proportionate giving; the personal qualifications requisite for successful leadership in a modern pastoral ministry.

A teaching ministry is needed and demanded by the churches to-day. In recent years the course has been much enlarged concerning the pastor as a teacher: what he may do in promoting teacher-training; how he may best exercise his teaching function in connection with men's classes, normal classes, and young men's classes; how he may deal with children and youth outside of the Sunday school through the agency of the pastor's class, etc. These subjects are thoroughly canvassed. The best of the latest literature on the Sunday school, on the principles and methods of teaching, and on the psychology of religion is studied by the classes under the direction of the instructor. Within the past two or three years experts in educational psychology and religious pedagogy have given courses in their specialty. The present term Professor W. H. Burnham, of Clark University, Worcester, has a class in psychology and pedagogy of about fifty students from the middle and senior classes. These courses have admirably supplemented the regular work of the department.

Elective Courses

Expository Preaching. — This is a course in constructive homiletics, the object of which is to give the students practice in discovering, organizing, and practically applying the materials of Scripture passages of considerable length. These passages are examined in the class room by the inductive method under the guidance of the instructor, the students taking the initiative in the study. The sermons of the most effective expository preachers are critically analyzed by the members of the class.

The Pastor's Evangelistic Equipment and Methods. — The scope of this course is as follows: the evangelistic feature of the modern pastorate; the character of the evangelistic

preaching service; the materials, the form, and the delivery of the evangelistic message; the pastor's personal evangelistic qualifications; the conduct of the after-meeting and of the inquiry-meeting; personal evangelism; out-door evangelistic preaching. The students examine works on Evangelism, and the sermons and biographies of exceptionally successful evangelistic pastors.

The Addresses of Jesus, Peter, and Paul. — These are studied with a view of discovering their contents as material for present-day preaching, the qualities of expression in their relation to the form of the modern sermon, and their psychological aspects in their bearing upon the preacher's personality, and upon the effectiveness of his ministry.

The Conversations of Jesus. — This course is concerned with an analysis of the personal characteristics of Jesus and of those with whom He conversed, of the teaching and the style of the conversations in their connection with the ministry of to-day, and of their value as examples of the pastor's dealing with individuals and small groups of persons. The method of study of both of these courses is purely inductive. The student is encouraged and guided in the independent use of his powers without aid from other sources.

Modern English and Scotch Ministers.

Modern American Ministers.

These two courses consider the lives, personalities, characters, pastoral methods and preaching of the ministers studied. The members of the class correspond with leading living ministers in England, Scotland, and America, seeking information on the chief events in their lives, and their ideas touching the modern ministry and the functions and methods of the church of to-day.

The Social Teaching of Amos. — This course covers the content and the style of the Social Message of Amos, in

their bearing upon the ministry of our times and the personal qualities of Amos in their homiletic value to-day.

The Pastor in His Relation to Social Welfare. — This elective takes up those social features of a modern ministry that may mark an average pastorate in an average community. Such topics as the following are considered: the social movement of our time; the incentives to a social ministry; what the ministry and church can do to promote the weal of the family and the home; the function of the ministry and of the church touching marriage and divorce; the church and the school; the relation between human welfare and property; the scope of the ministry of the pastor and the church concerning industrial conditions, such as, employer and employed, the labor of women and children, the homes of wage-earners, etc.

In addition to the social teaching of this department and that of Church History, eminent professors of neighboring universities give courses on sociological subjects.

In the Graduate Course, the Homiletic Department offers two electives:

1. Modern English and American Ministers. — (1) their biographies, with a view of gaining a knowledge of their personalities, characters, scope and methods of work, and of their success; (2) their sermons, for the purpose of discovering their effectiveness in materials, analysis, and expression.

2. The Social Aspects of Christianity, including a study of: (1) the literature of the subject, and (2) the social message of the modern ministry.

In connection with all the courses, prescribed and elective, the best of the more recent literature bearing upon the various topics is carefully examined by the students. This is made a marked feature of the work of the department.

The method of instruction is, broadly speaking, what is

generally known as the inductive method. There is a minimum of lecture, and a maximum of independent inquiry on the part of the students. In some of the courses there are no lectures. The fruits of the students' investigations are reported in the class room and are fully and critically discussed by the students and the professor.

Elocution

PROFESSOR CURRY

Training in public speaking has been regarded generally as a necessary part of the drill of the theological school. At Newton this discipline is prescribed one hour a week throughout the three years. The proper methods of breathing, voice culture, and expression form the subject for discussion and practice during the first year. With continued practice in expression, the second year includes instruction in the purpose of expression, phonology, and articulation, and the relation of the whole man to the work before him. The senior year takes up more specifically, in the whole class and by individual instruction, the work of extemporaneous speaking, and the public reading of the Bible and of hymns. Actual experience in conducting a church service before all the members of the seminary, and also a reasonable amount of outside preaching in the churches, add to the facility of the student.

Sociology

The Place of Sociology

The sociological discipline is coming to be regarded as hardly second in importance to the theological discipline in preparation for present-day ministry. The modern human emphasis insists upon a knowledge of men, that is not to be

left to parish experience, but that is to be presented first scientifically and historically. In recognition of this trend of thought sociological courses are being evolved to meet the need of the theological student. They cannot yet be regarded as ideal, for the subject is too new, but experience is rapidly showing the wisdom of the introduction of certain courses into some of the departments of the seminary curriculum.

The Method

The method used is mainly that of seminar reports and discussions. Certain courses include lectures, others involve Biblical interpretation, but the principal aim, after an historical background is secured and sociological laws and principles defined, is to set the student at work investigating actual conditions and measures of reform, during which an attempt is made to reach certain definite conclusions. The nearness of the seminary to Boston makes possible an unlimited amount of first-hand research, of which students freely avail themselves.

The Courses

All work in sociology is elective. The courses may be roughly described as historical and applied. The former are based on the Old and New Testaments and on Christian history; the latter have to do largely with the problems of the present day. The fundamentals of sociology are discussed in Course 17. The scheduled courses are:

Old Testament 20a. Hebrew Institutions.

Homiletics 10. The Social Teaching of Amos.

History 9a. The Social History of Christianity.

History 17. Social Reforms in the United States.

History 18. Social Problems in City and Country.

Homiletics 9a. The Pastor in Relation to Social Welfare.

History 10. Social Aspects of Christian Missions.

Homiletics 14. Social Aspects of Christianity (for graduates).

Old Testament 20a is an investigation into the history and meaning of the most characteristic social and religious observances of the Hebrews. It is open only to students properly prepared in Hebrew history. For details see description of courses in the Old Testament department.

Homiletics 10 is a course descriptive of the teaching of one of the greatest of the Hebrew prophets, and a comparison of his message with the social message needed to-day. For further description see the courses in the department of Homiletics.

History 9a sketches briefly the social influence of the Reformation and other modern religious movements, the humanitarianism of the nineteenth century, and the beginnings of social reform in England. Several lectures deal with socialism in its history and present phases.

History 17 and 18 are connected seminar courses. Introductory lectures are given in the fundamentals of sociology — definitions, social elements, laws, forces, ideals, and social growth, and concluding lectures on social theories, and the place of organized Christianity in relation to social problems. Most of the time for two terms is given to reports of investigations and discussions. Much reading is prescribed, and each member of the class is required to carry on a thorough investigation of a specific topic each term, and to study related topics sufficiently to join in discussion. Visits are made by groups to places of special interest in Boston, such as social settlements, playgrounds, prisons, and immigration headquarters; and in addition each student is required to make a personal visit to some other place of sociological interest and re-

port in writing. The principal topics of investigation during the two terms are the family, the social evil, intemperance, poverty and charity, social settlements, crime and punishment, municipal government, immigration, labor problems, and the rural problems of agriculture, education, and religion.

Homiletics 9a discusses the social ministry of the modern pastor. For details see the courses in Homiletics.

History 10 is developed on lines similar to History 17 and 18. It considers the social problems of the non-Christian world, and the reforms undertaken by organized Christianity. For details consult the courses in History.

Graduate Courses

Homiletics 14 is designed especially for graduate students. It treats of the literature of the subject, and the social message of the ministry. See the courses in Homiletics.

The following studies are being pursued during the current year by non-resident graduates along sociological lines, under the direction of the historical department: A Critique of the Social Writings of Charles Kingsley; Christian Citizenship.

The Laboratory in Sociology

Material for the study of sociology accumulates rapidly. A special fund for the purchase of books has provided an excellent working library, including the most recent books, and an extended correspondence brings volumes of reports, pamphlets, and material of various sorts for the elucidation of practical problems. Special cases of books are reserved permanently in the reading-room, and a central table contains the materials for special investigations.

The chief resources for sociological material, however, are

the city of Boston, with its numerous social institutions and its actual conditions to be explored, and the rural districts of New England, into which most of the students go from time to time for actual ministry.

Lectures and Addresses

In addition to the regularly scheduled departments and groups, single lectures and even courses are given on special subjects. In alternate years a course of lectures is offered in Church Music as an elective in the winter term. Additional lectures, beyond those scheduled in the department of Homiletics, are given by experts in religious psychology and pedagogy. Besides the regular courses in missions, a course of addresses is being given on Tuesday forenoons of the current term by denominational secretaries in state, home, and foreign missions, prominent missionaries, and others. For several years the third hour on Tuesday morning has been allotted to a Weekly Convocation, when the students meet and hear prominent men with relation to subjects of practical interest. For further details consult the annual catalogue for 1910-11.

All requests for catalogues and bulletins, and information regarding admission, courses, and opportunities, should be addressed to the President

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THE INSTITUTION BULLETIN

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Centre Branch, Boston, Massachusetts, four times
a year, December, February, April, and June**

ALL JAN 8 1912

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THE INSTITUTION BULLETIN

VOLUME IV

No. 1

The Newton Theological Institution

Founded 1825

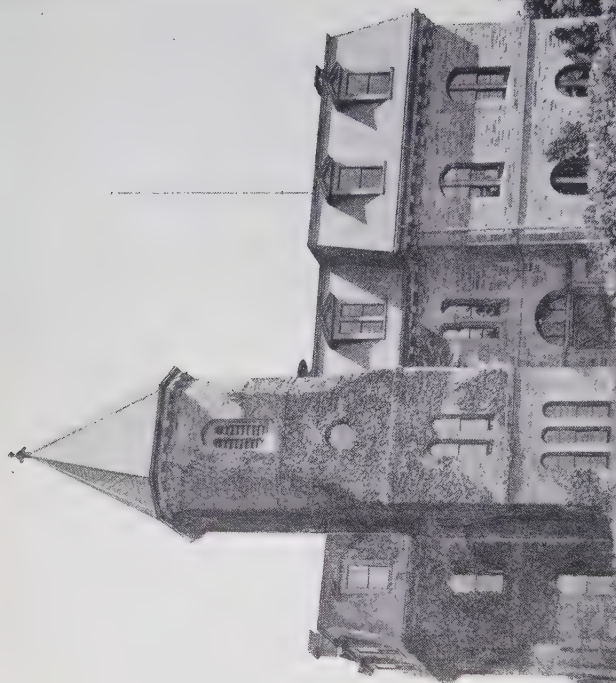
Incorporated 1826

The Catalogue 1911 - 1912



NEWTON CENTRE, MASSACHUSETTS
DECEMBER, 1911

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COLBY HALL

The
Newton Theological Institution

ANNUAL CATALOGUE

FOR THE

EIGHTY-SEVENTH YEAR

1911 - 1912

NEWTON CENTRE, MASSACHUSETTS

DECEMBER, 1911

❄ 1912 ❄

JANUARY

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FEBRUARY

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JANUARY

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The Institution Calendar

1911

September 20, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.
September 21, **Thursday**, Recitations begin
September 23, **Saturday**, Examination of Delinquents
October 3, **Tuesday**, Opening Address by Professor English
October 28, **Saturday**, Examination of Delinquents
November 30-December 4, **Thursday to Monday**, Thanksgiving Recess
December 14, **Thursday**, Selection of Electives
December 16-21, **Saturday to Thursday**, Examinations
December 22-January 1, 1912, **Friday to Monday evening**, Recess

1912

January 2, **Tuesday**, Winter Term begins
January 25, **Thursday**, Day of Prayer for Colleges
February 10, **Saturday**, Examination of Delinquents
February 22, **Thursday**, Washington's Birthday
February 23, **Friday**, Selection of Electives
March 12-16, **Tuesday to Saturday**, Examinations
March 16-25, **Saturday afternoon to Monday**, Recess
March 25, **Monday**, Senior Class present Theses
March 26, **Tuesday**, Spring Term begins
April 19, **Friday**, Patriot's Day
May 9, **Thursday**, Selection of Electives and Thesis Topics
May 18, **Saturday**, Examination of Delinquents
May 30, **Thursday**, Memorial Day

- May 28-June 1, **Tuesday** to **Saturday**, Examinations
June 2, **Sunday**, Baccalaureate Sermon by President Horr
June 3-5, **Monday** to **Wednesday**, Exercises of Anniversary Week
June 6, **Thursday**, Eighty-seventh Anniversary of the Institution; close of the Academic Year
June 11-21, **Tuesday** to **Friday**, Summer School
September 18, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.
September 19, **Thursday**, Recitations begin
September 21, **Saturday**, Examination of Delinquents
September 24, **Tuesday**, Opening Address by Professor Brown
October 26, **Saturday**, Examination of Delinquents
November 28-December 2, **Thursday** to **Monday**, Thanksgiving Recess
December 12, **Thursday**, Selection of Electives
December 14-19, **Saturday** to **Thursday**, Examinations
December 20-30, **Friday** to **Monday evening**, Recess

The Newton Theological Institution

Introduction

The Newton Theological Institution began in September, 1911, its eighty-seventh year as a Baptist school of theology. It entered originally upon its work in the autumn of 1825 as the result of a conviction at that time that the Baptist denomination should train its own ministry. From the outset the policy of Trustees and Faculty has been to maintain a school of high grade, to emphasize the place of the Bible as the foundation of instruction, and to add courses from time to time to meet current needs.

The catalogue of the seminary is intended to show from year to year what is actually taking place. It is not a programme for the future, but a record for the present. Newton has attached to itself a training school for Christian workers in Boston that has had a successful history of twenty years. It has enlarged seminary activities on the hill by a Summer School session in the month of June. Special attention is called to changes in the curriculum (pages 29-30), to the courses grouped under Sociology, Religious Education, and Missions, to the Summer School, and to the opportunities for training and Christian service that are offered to students in Boston and vicinity, as well as in the Institution itself.

The Board of Trustees

The Board of Trustees consists of forty-eight members, elected for four years, and is divided into four classes, one class retiring from service each year. To supply the vacancy thus occasioned an election is annually made of six members by the existing Board, of three by the Northern Baptist Education Society, and three by The Society of Alumni of The Newton Theological Institution.

CLASS I 1908—1912

Trustees elected by the Board of Trustees:

Rev. Thomas S. Barbour,	Wollaston
Rev. Lemuel C. Barnes,	New York, N. Y.
Mr. Charles C. Barry	Melrose
Rev. Franklin G. McKeever,	Providence, R. I.
Rev. Francis H. Rowley,	Boston
Mr. Edwin P. Wells	Newton Centre

Trustees elected by the Northern Baptist Education Society:

Rev. Cephas B. Crane,	Cambridge
Mr. Henry H. Kendall,	Newton Centre
Mr. George F. D. Paine,	Boston

Trustees elected by The Society of Alumni:

Rev. Clifton D. Gray,	Dorchester
Rev. Joseph S. Swaim,	Boston
Rev. Charles L. White,	Brooklyn, N. Y.

CLASS II 1909—1913

Trustees elected by the Board of Trustees:

Mr. Dudley P. Bailey,	Everett
Mr. Henry T. Bailey,	North Scituate
Mr. Emery B. Gibbs,	Brookline
Rev. George E. Horr,	Newton Centre
Mr. George C. Whitney,	Worcester
Rev. Nathan E. Wood,	Arlington

Trustees elected by the Northern Baptist Education Society:

Mr. George E. Briggs,	Lexington
Rev. Maurice A. Levy,	Newton Centre
Mr. Oliver M. Wentworth,	Boston

Trustees elected by The Society of Alumni:

Rev. Thomas D. Anderson,	Brookline
Rev. Henry M. King,	Providence, R. I.
Rev. O. C. S. Wallace,	Baltimore, Md.

CLASS III 1910—1914

Trustees elected by the Board of Trustees:

Rev. Francis W. Bakeman,	Chelsea
Rev. Thomas E. Bartlett,	Pawtuxet, R. I.
Mr. Charles F. Byam,	Charlestown
Mr. Edwin F. Greene,	Boston
Rev. John S. Lyon,	Holyoke
Rev. Charles H. Watson,	Belmont

Trustees elected by the Northern Baptist Education Society:

Mr. D. W. Abercrombie,	Worcester
Rev. Millard F. Johnson,	Boston
Rev. Edmund F. Merriam,	Boston

Trustees elected by The Society of Alumni:

Rev. Woodman Bradbury,	Cambridge
Rev. George Bullen,	Hingham
Rev. Frank Rector,	Pawtucket, R. I.

CLASS IV 1911—1915

Trustees elected by the Board of Trustees:

Mr. Dwight Chester,	Newton Centre
Mr. Joseph L. Colby,	Newton Centre
Mr. Moses Grant Edmands,	Chestnut Hill
Rev. Irving B. Mower,	Waterville, Me.
Mr. Albert L. Scott,	Newton Centre
Rev. Edward P. Tuller,	Allston

Trustees elected by the Northern Baptist Education Society:

Mr. E. Nelson Blake,	Arlington
Rev. William H. P. Faunce,	Providence, R. I.
Mr. Eugene N. Foss,	Jamaica Plain

Trustees elected by The Society of Alumni:

Rev. Henry F. Colby,	Dayton, Ohio
Rev. John R. Gow,	Brattleboro, Vt.
Rev. Charles H. Spalding,	Cambridge

Officers of the Board

Rev. Charles H. Watson, *President*, Belmont
 Rev. Edward P. Tuller, *Secretary*, Allston, Boston
 Mr. Charles C. Barry, *Treasurer*, 60 State Street, Boston

TRUSTEES

9

EXECUTIVE COMMITTEE

Charles H. Watson	George E. Horr
Dudley P. Bailey	Millard F. Johnson
Francis W. Bakeman	Henry H. Kendall
Charles C. Barry	Edmund F. Merriam
Woodman Bradbury	Francis H. Rowley
Charles F. Byam	Edward P. Tuller

FINANCE COMMITTEE

George E. Briggs	Dwight Chester
Charles F. Byam	Edwin P. Wells
	O. M. Wentworth

AUDITORS

Edwin F. Greene	George F. D. Paine
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LIBRARY COMMITTEE

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John M. English	Winfred N. Donovan
Charles R. Brown	Henry K. Rowe
	George Cross

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Virgil V. Johnson	Obed J. White
Howard B. Grose	J. B. G. Pidge

COMMITTEE ON BUILDINGS AND GROUNDS

George E. Horr	Henry H. Kendall
M. Grant Edmands	Albert L. Scott

The Faculty

GEORGE EDWIN HERR

President and Professor of Church History
President's House

JOHN MAHAN ENGLISH

Professor of Homiletics and Pastoral Duties
891 Beacon Street

CHARLES RUFUS BROWN

Professor of Biblical Interpretation, Old Testament
Newton Centre

SAMUEL SILAS CURRY

Acting Professor of Elocution
Pierce Building, Boston

JESSE BURGESS THOMAS

Professor Emeritus of Church History
Fall River

FREDERICK LINCOLN ANDERSON

Professor of Biblical Interpretation, New Testament
169 Homer Street

WINFRED NICHOLS DONOVAN

Associate Professor in the Biblical Departments
25 Pleasant Street

THE FACULTY

II

HENRY KALLOCH ROWE

*Assistant Professor of Church History, Lecturer in Sociology,
and Librarian*
Bradford Court

GEORGE CROSS

Professor of Christian Theology
65 Oxford Road

JAMES PERCIVAL BERKLEY

Instructor in the Biblical Departments
169 Cypress Street

ALBERT EDWARD BAILEY

Instructor in Pedagogy
21 Lake Avenue

HENRY CLAY MABIE

Lecturer on Missions
Dorchester

WILLIAM JACOB CLOUES

Alva Woods Assistant Librarian
24 Ripley Street

Faculty in order of appointment, except the President

Graduates of the Class of 1911

Charles Laforest Chamberlain (Colby University),
Pastor Baptist Church, Warner, N. H.
Url Morris Fox (Kalamazoo College), Missionary to Assam.
Loran Frederick Sanford, Pastor Church of Christ, Brockton.
William Virgil Sweetland (Bates College),
Pastor Free Baptist Church, Jackson, N. H.

With Degree of Bachelor of Divinity

Lemuel Ackland (Acadia University),
Pastor Baptist Church, Bridgewater.
Herbert Simpson Bagnall (Acadia University),
Pastor Baptist Church, Calgary, Alberta.
Orvie Eustace Baker (Southwest Baptist College),
Teacher in Military School, Columbia, Tenn.
William Elmer Blake (Colgate University),
Pastor Baptist Church, Grafton.
Henry Rosebrook Boyer (University of New Brunswick),
Pastor Baptist Church, Fairville, N. B.
Edward Francis Chandler (McGill University),
Pastor Baptist Church, Ormond, Ont.
Edward Carroll Conduct (Bucknell University),
Missionary to Burma.
Wesley Herbert Des Jardins (Kalamazoo College),
Pastor Baptist Church, Holden.
Ernest Wentworth Dow (Colgate University),
Pastor Baptist Church, West Medway.
Marinus James (Nautical Academy, Holland),
Assistant Pastor Baptist Church, Brookline

- Jonathan Snow Lewis,
Pastor Baptist Church, Amherst, N. H.
- John William Milton (Baylor University),
Pastor Baptist Church, Cameron, Texas.
- Miles Franklin McCutcheon (Acadia University),
Pastor Baptist Church, St. John, N. B.
- Habakkuk Perry (Biddle University),
Pastor Baptist Church, Helena, Mont.
- Robert Sanborn Pinkham (Brown University),
Pastor Baptist Church, Gardiner, Me.
- Lyman Rollins (Bates College),
Curate St. John's Episcopal Church, Charlestown.
- Ralph Angelo Stone (University of Vermont),
Pastor Baptist Church, Norwood.
- Albert Clarke Thomas (Brown University),
Assistant Pastor First Baptist Church, Providence, R.I.
- George Loring Thurlow (Colgate University),
Pastor Baptist Church, North Scituate.
- Walter Edgar Woodbury (Brown University),
Pastor Baptist Church, Bristol, Conn.

The Degree of Master of Theology

was conferred in June, 1911, on

Ira Millard Baird. (The Newton Theological Institution,
B. D., 1909.)

Robert Lee Webb. (The Newton Theological Institution,
B. D., 1909.)

Register of Students

Junior Fellow on the J. Spencer Turner Fellowship

DEPARTMENT OF NEW TESTAMENT

Charles Buckley Tenny, *Tokio, Japan* 42 Sturtevant Hall
University of Rochester, 1897; Rochester Theological Seminary, 1900.
Thesis: A Phase of the Synoptic Problem.

Candidates for the Degree of Master of Theology

In Residence

Walter Boardman Bullen, *Sendai, Japan* 8 Cypress St.
Brown University, 1899; Harvard University, A. M., 1903; The Newton
Theological Institution, B. D., 1904.
Thesis: The Religious Significance of Free Will.

Not in Residence

Henry Rosebrook Boyer, *Fairville, N. B.*
University of New Brunswick; The Newton Theological Institution, B. D.,
1911.
Thesis: The Theology of Schleiermacher.

Leon Jermain Brace, *Greenfield*
University of Rochester, 1905; The Newton Theological Institution, B. D.,
1908.
Thesis: Genetic Relations of Judaism and Christianity.

William Ernest Braisted, *Barre, Vt.*
The Newton Theological Institution, B. D., 1910.
Thesis: The Kingdom of God.

Ernest Wentworth Dow, *West Medway*
Colgate University, 1909; McCune College, Ph. D., 1893; The Newton
Theological Institution, B. D., 1911.
Thesis: Are the Social Standards of Jesus in Harmony with
Modern Sociology?

- Carl Herman Lager, *Stockholm, Sweden* Hamilton, N.Y.
Ewing College, 1908; The Newton Theological Institution, B. D., 1909.
Thesis: Semitic Conceptions of the Life after Death.
- William Arthur Lee, *Watertown*
University of Wisconsin, 1902; The Newton Theological Institution, B. D., 1906.
Thesis: Growth of Pietism in Germany.
- Miles Franklin McCutcheon, *St. John, N. B.*
Acadia University, 1909; The Newton Theological Institution, B. D., 1911.
Thesis: The Theology of Schleiermacher.
- Charles Remington McNally, *New London, Conn.*
Acadia University, 1897; The Newton Theological Institution, B. D., 1907.
Thesis: Christianity and Socialism.
- Robert Henry Pratt, *West Concord, Minn.*
University of Minnesota, 1905; The Newton Theological Institution, B. D., 1908.
Thesis: The New Testament Conceptions of the Christian Church and its Work.
- Ralph Angelo Stone, *Norwood*
University of Vermont; The Newton Theological Institution, B. D., 1911.
Thesis: Relation of Mysticism to Rationalism.
- Ralph Ewing Storey, *Pendleton, Ore.*
McMinnville College, 1895; Brown University, 1899; The Newton Theological Institution, B. D., 1906.
Thesis: The Teachings of the Church as to Forgiveness of Sin.
- Charles Horace Wheeler, *Campello*
Brown University, 1882; The Newton Theological Institution, B. D., 1910.
Thesis: Christian Faith in Jewish and Pagan Symbolism, a Study of the Book of Revelation.
- Jonas Hamilton Woodsum, *East Milton*
The Newton Theological Institution, B. D., 1910.
Thesis: The Theology of Schleiermacher.

Graduate Candidates for the Degree of Bachelor of Divinity

Not in Residence

- Oren Nelson Bean, *Meredith, N. H.*
Brown University, 1898; The Newton Theological Institution, 1901.
Thesis: The Virgin Birth.
- William Byron Bezanson, *Gloucester Bay, N. S.*
Acadia University, 1894; The Newton Theological Institution, 1899.
Thesis: Paul's Gospel.
- Henry Sidney Bullock, *Detroit, Mich.*
Kalamazoo College, 1900; The Newton Theological Institution, 1906.
Thesis: Christian Life at the Close of the Apostolic Age.
- William Jacob Cloues, *Newton Centre*
Brown University, 1884; The Newton Theological Institution, 1887.
Thesis: Dante's Relation to Scholasticism.
- William Ernest Lombard, *Andover*
Colby University, 1893; The Newton Theological Institution, 1896.
Thesis: The Synoptic Problem.
- Selden Rufus McCurdy, *Sagaing, Burma*
Acadia University, 1895; The Newton Theological Institution, 1899.
Thesis: A Comparison of Pauline and Modern Missionary Methods.
- Peter Stewart MacGregor, *Wolfville, N. S.*
Acadia University; The Newton Theological Institution, 1880.
Thesis: Christian Citizenship.
- Harry Ignatius Marshall, *Tharrawaddy, Burma*
Dartmouth College, 1900; The Newton Theological Institution, 1903.
Thesis: The History of Education in the Baptist Missions in Burma.
- Joseph Leishman Peacock, *Westerly, R. I.*
Brown University, 1900; Harvard University, A. M., 1902; The Newton Theological Institution, 1903.
Thesis: The Sabbatarian Position.



PILGRIM PATH

Special Student

Alson Haven Robinson, *Newton Centre* 103 Cypress St.
University of Maine, 1901; Harvard University.

Undergraduate Students**The Senior Class—Class of 1912**

George Frederick Bolster, *Gibson, N. B.* 24 Farwell Hall
Bates College, 1909.

Clifford Todd Clark, *St. John, N.B.* 12 Sturtevant Hall
University of New Brunswick, 1909.

Edmund Hillyer Cochrane, *Petitcodiac, N. B.*
University of New Brunswick, 1906. 12 Sturtevant Hall

Ernest Luther Converse, *Amherst, N. H.* 6 Sturtevant Hall
New Hampshire College, 1906.

Ralph Bertram Davis, *Haverhill* 26 Farwell Hall
Colby College, 1909.

John Addison Foote, *Simpson, Kans.* 41 Farwell Hall
Brown University, 1909.

Percy Raymond Hayden, *Jordan Falls, N. S.* 33 Farwell Hall
Acadia University, 1908.

George Coleman Foster Keirstead,
Acadia University, 1910. *St. John, N. B.* 9 Sturtevant Hall

Frank Leslie Orchard, *Fredericton, N. B.* 23 Farwell Hall
University of New Brunswick, 1909.

Charles Scroggin Pierce, *Tyler, Tex.* 31 Farwell Hall
Baylor University, 1909.

Amos Allan Rideout, *Fredericton, N. B.* 23 Farwell Hall
University of New Brunswick, 1903; A. M., 1908; Cobb Divinity School.

Frank Connors Rideout, *Middle Simonds, N. B.*
Acadia University, 1909. 24 Farwell Hall

Charles Riseborough, *Heaton Moor, England*
3 Farwell Hall

Manchester University, Associate of the Theological Senate, 1900.

Francis Howard Rose, Colby College, 1909.	Norwich, Conn.	41 Farwell Hall
Owen Evans Rutledge, McMaster University, 1909.	Kintore, Ont.	42 Farwell Hall
Wallace Crooker Sampson, Boston Bible School and Ransom Institute.	Lynn	4 Farwell Hall
Frank Montague Swaffield, Packard College, N. Y.	Lawrence	25 Farwell Hall
Gordon Chester Warren, Acadia University, 1910.	North River, P.E.I.	9 Sturtevant Hall
Howard Clarkson Whitcomb, Franklin College, 1909.	Franklin, Ind.	31 Farwell Hall
Theodore Volney Witter, Colgate University, 1908; A. M., Harvard University, 1910.	Cambridge	36 Farwell Hall
<hr/>		
Adrian Theodore June, Missionary and Bible School, Nyack, N. Y.	Everett	
Peter Morrison McKay, Moody Bible Institute.	Bay City, Mich.	18 Sturtevant Hall

The Middle Class—Class of 1913

Gustav George Carlson, University of Chicago Divinity School.	Dorchester	45 Farwell Hall
Thomas Jefferson Cate, Bates College, 1908.	Chester, N. H.	21 Farwell Hall
Leonard Harris Crandall, Acadia University, 1904.	Moncton, N.B.	177 Cypress St.
Allan David Creelman, Brown University, 1910.	Suffield, Conn.	21 Sturtevant Hall
John Newton Garst, Carson and Newman College, 1909.	New Market, Tenn.	27 Farwell Hall
Frank Bradley Haggard, William Jewell College, 1909; Southern Baptist Theological Seminary.	Mexico, Mo.	30 Sturtevant Hall
Jesse Buell Jenkins, La Grange College, 1909.	Monticello, Mo.	33 Sturtevant Hall

Ernest Leslie Jones, Union Christian College.	<i>Whitman</i>	21 Farwell Hall
Samuel Lindsay,	<i>Prestwick, Ayrshire, Scotland</i>	18 Sturtevant Hall
John Moore Maxwell, Colby College, 1910.	<i>Coleraine, Ireland</i>	34 Farwell Hall
Charles Francis Potter, Bucknell University, 1907.	<i>Mattapan</i>	4 Farwell Hall
Hans Herbert Rohrbach, Sidcup College, Kent, England.	<i>Berlin, Germany</i>	34 Farwell Hall
William Oscar Roten, Carson and Newman College, 1910.	<i>Trade, Tenn.</i>	169 Cypress Street
William Henry Stallings, Shurtleff College, 1908; University of Illinois.	<i>Alhambra, Ill.</i>	32 Farwell Hall
John Aldorous Tidd, Colby College, 1910.	<i>Houlton, Me.</i>	135 Langley Road
Clifton Henry Walcott, Brown University, 1910.	<i>Leominster</i>	25 Farwell Hall
Clarence Lincoln Wheaton, Bates College, 1908.	<i>St. John, N. B.</i>	33 Farwell Hall
Percival Ford Wolfenden, University of Michigan.	<i>Morecambe, Eng.</i>	21 Sturtevant Hall
Hubert Arthur Wright, University of Michigan, 1910.	<i>Ann Arbor, Mich.</i>	43 Farwell Hall

The Junior Class—Class of 1914

Archibald Guinness Adams, Denison University, 1911.	<i>Hanyang, China</i>	43 Farwell Hall
Chester James Armstrong,	<i>Hampden Highlands, Me.</i>	2 Farwell Hall
George Theodore Baker, Furman University.	<i>Richmond, Va.</i>	5 Farwell Hall
Roy B. Bowers, Carson and Newman College, 1910; A.M., 1911.	<i>Elizabethton, Tenn.</i>	39 Sturtevant Hall

Herbert Frederick Cawthorne, <i>Leominster</i> Brown University, 1911.	36 Farwell Hall
Arthur Chessman Clark, <i>Newton Centre</i> Brown University.	6 Sturtevant Hall
Robert Martin DeVault, <i>Jonesboro, Tenn.</i> Carson and Newman College, 1910.	27 Sturtevant Hall
Clarence Morrison Fogg, <i>Methuen</i> Colby College.	15 Sturtevant Hall
Warren Clifford Goodwin, <i>Grasmere, N. H.</i> Brown University, Colby College.	21 Maple Park
Isaac Higginbotham, <i>Dorchester</i> Colby College, 1911.	15 Sturtevant Hall
Herbert Eugene Levoy, <i>Star Lake, N. Y.</i> University of Rochester.	26 Farwell Hall
Herbert Collins Long, <i>Denver, Col.</i> William Jewell College, 1910; Brown University.	44 Farwell Hall
George Sayre Miller, <i>Rahway, N. J.</i> Colgate University, 1911.	42 Farwell Hall
Harvey John Moore, <i>Rose Hill, Iowa</i> Des Moines College, 1911.	177 Cypress St.
Chester Jay Underhill, <i>Melrose Highlands</i> William Jewell College, 1911.	35 Farwell Hall
Guy Linwood Vannah, <i>Rockland, Me.</i> Boston Bible School and Ransom Institute, 1911.	22 Farwell Hall
Herbert Rollins Whitelock, <i>Whitinsville</i> Gordon School.	6 Farwell Hall

Missionary Students

By vote of the Trustees, young women looking forward to foreign missionary service, and recommended by the Woman's Baptist Foreign Missionary Society, are admitted to class-room work in the Institution, under the direction of the Faculty.

While they are pursuing their studies, they are resident in Hasseltine House, located near the Seminary grounds, and are under the immediate supervision of the Board of the Woman's Baptist Foreign Missionary Society.

Clara Judson Beckwith, *Syracuse, N. Y.*
Elmira College, 1908; Syracuse University.

Julia Etta Bent, *Glens Falls, N. Y.*
New York State Normal College, 1905.

Frances Van Pelt Haines, *Brooklyn, N. Y.*
Teachers' Training School, 1899.

Sarah Jane Mills, *Auburn, N. Y.*
State Normal College, Albany, 1907.

Mary Jane Thomas, *Albany, N. Y.*
New Paltz Normal School, 1909; State Normal College, Albany, 1911.

Marjorie Elizabeth Witter, *Cambridge*
Denison University, Mount Holyoke College.

Sarah Fuller Anderson, *Newton Centre*
Boston University.

Summary of Students

By Classes

Fellow	1
Graduate Students	24
Senior Class	22
Middle Class	19
Junior Class	17
Women	7
	<hr/>
	90
Gordon School	95
	<hr/>
	185

By States and Countries

Maine	3	Missouri	2
New Hampshire	4	Kansas	1
Vermont	1	Colorado	1
Massachusetts	26	Oregon	1
Rhode Island	1	Nova Scotia	3
Connecticut	3	Prince Edward Island	1
New York	6	New Brunswick	11
New Jersey	1	Ontario	1
Virginia	1	England	2
Tennessee	4	Scotland	1
Texas	1	Ireland	1
Michigan	3	Germany	1
Indiana	1	Sweden	1
Illinois	1	Burma	2
Minnesota	1	Japan	2
Iowa	1	China	1

90

By Colleges

Acadia University	10	McCune College	1
Bates College	3	McMaster University	1
Baylor University	1	McMinnville College	1
Boston University	1	Mount Holyoke College	1
Brown University	13	New Hampshire College	1
Bucknell University	1	Packard College	1
Carson and Newman College	4	Shurtleff College	1
Colby College	8	Sidcup College, England	1
Colgate University	3	Syracuse University	1
Dartmouth College	1	Union Christian College	1
Denison University	2	University of Illinois	1
Des Moines College	1	University of Maine	1
Elmira College	1	University of Michigan	2
Ewing College	1	University of Minnesota	1
Franklin College	1	University of New Brunswick	5
Furman University	1	University of Rochester	3
Harvard University	4	University of Vermont	1
Kalamazoo College	1	University of Wisconsin	1
La Grange College	1	William Jewell College	3
Manchester University, England	1		

General Information

Location and Buildings

Newton Centre, the seat of the Institution, is seven miles from Boston, the fifth city of the country, with a population of 670,000, famous as the educational and cultural centre of North America. Newton, one of its most beautiful suburbs, is sufficiently aside from the stir of business and society to offer the quiet needed for scholarly pursuits, yet near enough to allow the freest participation in the city's intellectual life.

The Newton Theological Institution is one of seven Protestant theological seminaries in or near the city. Harvard University, Boston University, and Tufts College are also at hand.

Library facilities are unsurpassed. The thirty thousand books in the seminary library are supplemented by the Newton city library and by more than a million volumes in the Harvard University and Boston Public Libraries, and these again in the theological line by the General Theological Library of Boston with twenty thousand volumes.

The historical and literary associations of Boston are of the greatest interest, and it is consequently the Mecca of many a tourist. On this account it is also a favorite convention city, and scarcely a week goes by without an important conference, social, educational, or religious.

A city of two-thirds of a million inhabitants offers endless opportunity for missionary activity, and for the investigation of sociological problems. University settlements, the Salvation Army and institutional churches, the Associated Charities, industrial schools, young people's clubs, and the activities of the Baptist City Mission Society furnish channels for organized

effort, and students are encouraged to share in this work as far as may be consistent with their obligations to the school.

Lectures, addresses, and concerts follow each other in continuous succession during the fall and winter. The weekly concerts of the Boston Symphony Orchestra offer the choicest means of musical cultivation; the art exhibitions of the museums, libraries and clubs are an æsthetic privilege of the highest value; the schools of oratory give the student the opportunity of studying elocution under the best masters; and the historical, social and religious advantages of the city constitute a liberal education in themselves. The day has passed when the modern minister can do without this broad training, and equip himself satisfactorily without the refinements for which Boston long ago won renown.

In Newton the seminary has an ideal location. It occupies the whole summit of one of the sightliest hills in eastern Massachusetts. Its beautiful campus, artistically adorned with trees and shrubs, and with a fringe of the old forest on its western ridge, offers the generous freedom of its fifty acres. From the hill there is an overlook of many miles across the wooded country, dotted with the smaller cities, to the far New Hampshire heights crowned by Mount Monadnock on the north, and across the quieter expanse of the more rural Old Colony district on the south, while to the east one may descry the gilded dome of the State House and the slender shaft of Bunker Hill Monument.

There are six principal buildings, conveniently arranged on the roomy hilltop. The comparatively new Hills Library occupies the site of the original Mansion House, well known to those familiar with Newton fifty years ago. It is near the centre of the campus with the dormitories, Farwell and Sturtevant Halls, on either side. Beyond Farwell Hall toward the north on the brow of the hill is Colby Hall, which contains the lecture rooms, the chapel, and the President's office. Beyond Sturtevant Hall



THE HILLS LIBRARY

to the south is the gymnasium. Sturtevant Hall was entirely refitted during the summer, including shower-baths in the basement. On the east side of the quadrangle in the rear of the Library is the President's house, a modern brick structure in the colonial style. Carefully laid out walks and drives, tennis courts, and a new athletic field adapted to baseball and football furnish ample opportunities for exercise. On such a site and with such accommodations there can hardly fail to be, as there always has been, a cheerful and profitable community life.

To reach Newton Centre, the visitor should take one of the frequent trains at the South Station, Boston, which require twenty to twenty-five minutes for the run; or should take a Newton Boulevard electric car at the Subway and change to a Newton Centre car at Lake Street. This method requires less than an hour. Newton Centre should be differentiated sharply from Newton or Newtonville or any other of the numerous Newtons.

The Admission of Students

The Institution, through its Trustees, is under the supervision of the Baptist churches of New England. It is intended to prepare students for the Christian ministry in Baptist churches, but representatives of any Christian denomination may be admitted upon approval of the Faculty, and students who are able to comply with the terms of admission may be received, though they plan to enter some other of the modern public activities of the Christian Church.

The Institution will receive as students such persons only as give evidence to the Faculty of possessing suitable character, attainments and qualifications, and of being influenced by proper motives in seeking theological instruction. They are expected to present ordination papers, a license to preach, or a vote of

the church to which they belong approving their purpose to take a theological course.

Students are admitted to membership in the seminary and to the occupancy of rooms in the dormitories on condition that their conduct in word and act in the buildings and on the grounds is becoming a minister of the Gospel.

The courses of study are designed for those who have completed a regular college course and have obtained a degree upon graduation. Students for the ministry are advised to pursue the B. A. course, as on the whole the best adapted to ministerial training. Students who have completed a college course and *have received some other degree than B. A. will be admitted.*

Those who are not graduates must approve themselves to the Faculty, by examination or otherwise, as qualified to pursue the course successfully. Correspondence will bring the necessary information on this point.

Students who desire, at the beginning of their Junior year, to enter at once upon the course which leads to the Degree of Bachelor of Divinity, must come prepared in Greek. They should have an accurate knowledge of the inflection and of the general principles of the syntax of the Greek language, and should be able to translate the Anabasis of Xenophon or the New Testament with accuracy and reasonable facility.

Students who desire the B. D. course, but are not prepared in Greek, will be given an opportunity at the beginning of the Junior year to make good their deficiency in the beginners' Greek class.

The course which leads to the degree of Bachelor of Divinity on graduation (see page 69) is recommended to students as the best. Men desiring to omit Greek may elect other courses in place of Greek studies, and may receive a diploma at the end of the whole course.

All students who enter the Junior class are expected to be familiar with the English Bible, and especially with the historical books. They are urged to devote as much time as possible during the summer preceding their entrance to a thorough mastery of an outline of the contents of these books.

Advanced Standing

Applicants for advanced standing will be required to pass an examination in the studies that have been pursued by the class they wish to enter, but students honorably dismissed from other theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course or its equivalent. Such students must produce testimonials of their good standing and regular dismissal before they can be received. In special cases students who present certificates for theological work completed in college will receive credit for corresponding courses at this Institution.

The Institution gives full credit for equivalents of Newton courses taken at Acadia University with satisfactory standing.

The Institution has entered into an agreement with Brown University whereby men who take certain courses at Brown and attain the grade of C, or pass a successful examination at Newton, will be credited toward graduation in theology as follows: university studies in *Biblical Literature and History*, courses 1, 2 (see catalogue of Brown University) — 132 hours; courses 13, 17, 18, 14, 19, 20 — 112 hours; courses 7-12 — 108 hours; in *English*, course 7 — 33 hours; in all 385 hours out of a grand total of 1,452 for the whole theological course.

Special Students

The President and Faculty are authorized, in their discretion, to admit to the classes of the Institution special students not

candidates for degrees who in their opinion are capable of profiting by the instruction given in the Institution. Such students upon the completion of their special course may be granted a certificate covering the work done. Special students are expected to attend regularly the courses for which they have entered.

Entrance examinations will be held in Colby Hall, Wednesday, September 18, 1912, beginning at eight o'clock. Applicants should present themselves at that time for examination.

Students will also be admitted at the beginning of the Winter and Spring terms. See Calendar, page 2.

The Gordon School

The Institution has under its oversight in Boston this training school for Christian workers. Suitable instruction is provided for young men and women, to enable them to become pastor's assistants, Sunday school workers, church visitors, and missionaries, either in the city or abroad.

Ninety-five students are enrolled this current year. Many of them are assisting the Baptist City Mission Society in religious and social service. A special bulletin of the Gordon School may be obtained by addressing the Dean, Rev. N. R. Wood, The Gordon School, Clarendon and Montgomery Streets, Boston, Mass.

Recent Changes in the Curriculum

The courses of study in a school that aims to meet the changing demands of the age must of necessity undergo frequent revision. Special attention has been given to the curriculum by the Faculty in recent months, and a number of changes have been introduced in the interest of greater efficiency. The principal changes are noted below.

1. *The number of prescribed hours has been increased* so that three-fourths of the total number of hours required for the completion of the three years' course are now prescribed. This is in line with the present educational tendency, and is designed to increase the thoroughness of theological training.

2. *The study of Hebrew is no longer prerequisite to obtaining the degree of Bachelor of Divinity.* The Faculty, however, continues to urge the election of Hebrew as essential to a full knowledge of the Old Testament.

3. A new emphasis is put upon the *development of religious thought* in the Old and New Testaments. To make this possible the courses in Old Testament Literature and Theology have been transferred to the Autumn and Winter terms of the Middle year, and the time extended from two hours to three in the Autumn term. The course in New Testament Interpretation in the Spring term of the Junior year has been reduced in time from four hours to two, and a new course is added on New Testament Life and Thought. At the same time the course on New Testament Introduction has been transferred from the Autumn term to the Winter term (two hours) and the Spring term (one hour).

4. There has been a considerable *rearrangement in the Department of Church History.* An hour has been transferred from

the Autumn term of the Middle year to the Spring term of the Junior year. This makes possible the completion of Roman Christianity during the Junior year, the advance of the German Reformation to the Autumn term of the Middle year, and the inclusion of the English Reformation in the Spring term of the Middle year. There are also some changes in electives.

5. There is a *rearrangement of topics and hours in Theology* in accordance with the change of method. Christian Ethics is made a prescribed study.

6. The courses in the department of Homiletics and Pastoral Theology have been reclassified. The course in the Autumn term of the Junior year has been carried forward. Beginning with the Winter term *continuous work in the department is prescribed to the end of the course. Expository Preaching is prescribed* in the Autumn and Winter terms of the Middle year. Church Polity, taught by Professors Anderson and English, is prescribed in the Spring term of the Senior year.

7. *New courses have been introduced into the Autumn term of the Junior year* in Interbiblical History and Literature and in The Sociological Approach.

8. Special attention is also called to the groups of courses in Sociology, Religious Education, and Missions on pages 40-42.

The Curriculum by Departments

Old Testament Interpretation

PROFESSOR BROWN AND ASSOCIATE PROFESSOR DONOVAN

(For courses 1-8, see pages 44-49; 9-20, pages 55-62)

1. Elements of the Hebrew language. Autumn term, three hours a week; Junior class. Professor Brown.

2. Interpretation of Old Testament historical books. Autumn term, three hours a week; Junior class. Professor Donovan.

3. Grammatical study of Hebrew prose. Winter term, four hours a week; Junior class. Professor Brown.

4. Interpretation of Old Testament prophetic books. Winter term, four hours a week; Junior class. Professor Donovan.

6. Exegesis of II Kings; special hermeneutics for poetry and prophecy. Spring term, four hours a week; Junior class. Professor Brown.

7. Interpretation of the later books of the Old Testament. Spring term, four hours a week; Junior class. Professor Donovan.

5. Old Testament Literature and Theology. Autumn term, three hours a week; Middle class, prescribed. Professor Donovan.

8. Old Testament Literature and Theology. Winter term, two hours a week; Middle class, prescribed. Professor Donovan.

9. Rapid reading of Hebrew. Autumn term, two hours a week, elective. Professor Brown.

10. Exegesis of Ezekiel. Autumn term, two hours a week, elective. Professor Brown.

11. Study of Hebrew poetry. Autumn term, two hours a week, elective. Professor Donovan.

13. Rapid reading of Hebrew. Winter term, two hours a week, elective. Professor Donovan.

14. Exegesis of Jeremiah. Winter term, two hours a week, elective. Professor Brown.

15. Interpretation of Zechariah. Winter term, two hours a week, elective. Professor Donovan.

16. Messianic Prophecy (Seminar course). Winter term, two hours a week, elective. Professor Brown.

17. Elements of Syriac. Winter term, two hours a week, elective. Professor Donovan.

18. Rapid reading of Hebrew. Spring term, two hours a week, elective. Professor Donovan.

19. Exegesis of Isaiah 40-66. Spring term, four hours a week, elective. Professor Brown.

20. Messianic Prophecy, continuation of course 16. Spring term, two hours a week, elective. Professor Brown.

12. Elements of Arabic. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1913

The following courses will be offered in 1913 in place of 9, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 12:

9a. Rapid reading of Hebrew. Autumn term, two hours a week. Professor Brown.

10a. Exegesis of Jeremiah. Autumn term, two hours a week. Professor Brown.

11a. Study of Hebrew poetry. Autumn term, two hours a week. Professor Donovan.

13a. Rapid reading of Hebrew. Winter term, two hours a week. Professor Brown.

14a. Exegesis of Nahum, Habakkuk, and Zephaniah. Winter term, two hours a week. Professor Brown.

15a. Interpretation of Amos and Hosea. Winter term, two hours a week. Professor Donovan.

16a. Hebrew History. Winter term, two hours a week. Professor Donovan.

17a. Elements of Aramaic. Winter term, two hours a week. Professor Donovan.

18a. Rapid reading of Hebrew. Spring term, two hours a week. Professor Brown.

19a. Exegesis of Isaiah. Spring term, four hours a week. Professor Brown.

20a. Hebrew Institutions. Spring term, two hours a week. Professor Donovan.

12a. Elements of Assyrian. Spring term, two hours a week. Professor Donovan.

New Testament Interpretation

PROFESSOR ANDERSON, ASSOCIATE PROFESSOR DONOVAN AND
MR. BERKLEY

I. The Language and Interpretation of the New Testament. Autumn term, four hours a week; Junior class. Professor Anderson.

2, 6 and II. Beginners' Greek course. Four hours a week throughout the year. Mr. Berkley.

3. First Corinthians. For a section of the Junior class. Autumn term, four hours a week. Mr. Berkley.

4. Interbiblical History and Thought. Palestinian Geography. Junior class, prescribed. Autumn term, two hours a week. Mr. Berkley.

5 and 7. The Discourses of Jesus. Winter term, four hours a week. For the Junior class in two divisions. Professor Anderson and Mr. Berkley.

8. New Testament Introduction. Junior class, prescribed. Winter term, two hours a week. Professor Anderson.

9 and 23a. History of New Testament Life and Thought. Junior class, prescribed, also offered as an elective. Spring term, two hours a week. Professor Anderson.

10 and 22a. Galatians. Junior class, prescribed, also offered as an elective. Spring term, two hours a week. Professor Anderson or Mr. Berkley.

10a, 12 and 23. Romans. Junior class, prescribed, also offered as an elective. Spring term of 1912, in place of courses 9 and 10. Four hours a week. Professor Anderson.

13. New Testament Introduction (continued: cf. Course 8). Junior class, prescribed. Spring term, one hour a week. Professor Anderson.

14a and 17. The Epistle to the Ephesians. Elective in Autumn and Winter terms for different classes of students. Two hours a week each. Professor Donovan.

15a. What Jesus said about Himself. Elective in Autumn term, two hours a week. Professor Anderson.

18. Textual Criticism. Elective in Winter term, two hours a week. Professor Donovan.

19. John 13-17. Elective in Winter term, two hours a week. Professor Anderson.

20. The Johannine Problem. Elective in Spring term, two hours a week. Professor Anderson.

21 and 21a. Rapid Reading of Greek. Elective in Spring term, two hours a week. Professor Donovan.

22. The Epistle to the Hebrews. Elective in Spring term, four hours a week. Mr. Berkley.

ELECTIVES IN 1913

14. The First Epistle to the Corinthians. Autumn term, two hours a week. Professor Anderson.

15. The Life of Paul. Autumn term, two hours a week. Professor Donovan.

16. The Gospel Teaching about the Parousia. Autumn term, two hours a week. Professor Anderson.

17a and 20a. The Life of Christ. Winter and Spring terms, two and four hours a week. Professor Anderson.

18a. The New Testament Canon. Winter term, two hours a week. Professor Donovan.

19a. The Second Epistle to the Corinthians. Winter term, two hours a week. Professor Donovan or Mr. Berkley.

22a. The Epistle to the Galatians. Spring term, two hours a week. Professor Anderson or Mr. Berkley.

23a. The History of New Testament Life and Thought. Spring term, two hours a week. Professor Anderson.

For Graduate Courses in the New Testament Department, see pages 65, 66.

Church History

PROFESSOR HERR AND ASSISTANT PROFESSOR ROWE

1. Primitive Christianity. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

2. Theological Propædæutic. Autumn term, one hour a week; Junior class, prescribed. Professor Herr.

3. The Sociological Approach. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

4. Greek Christianity. Winter term, two hours a week; Junior class, prescribed. Professor Rowe.

5. Roman Christianity. Spring term, three hours a week; Junior class, prescribed. Professor Rowe.

6. The German and Swiss Reformation. Autumn term, three hours a week; Middle class, prescribed. Professor Horr.

7. Calvinism in Western Europe. Winter term, three hours a week; Middle class, prescribed. Professor Horr.

8. The English Reformation, and Later Continental History. Spring term, three hours a week; Middle class, prescribed. Professors Horr and Rowe.

9. Social Reforms in the United States. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

10. Comparative Religion. Winter term, two hours a week; Middle and Senior classes, elective. Professor Horr.

11. Religion and Politics in the Far East. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

14. Puritanism and the Dissenting Churches. Autumn term, two hours a week; Senior class, elective. Professor Rowe.

15. Christianity in the Nineteenth Century. Winter term, two hours a week; Senior class, elective. Professor Horr.

16. History and Present Problems of American Baptists. Spring term, two hours a week; Senior class, elective. Professor Rowe.

16a. History and Organization of Modern Protestant Denominations. Spring term, two hours a week; Senior class, elective. Professor Rowe.

ELECTIVES IN 1913

9a. Social History of Christianity. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

12. Problems of the City. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

13. The Problem of the Rural Church. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Christian Theology

PROFESSOR CROSS

The aim of the work in this department is to introduce the student to the main problems of theology, to acquaint him with the outlines of doctrinal systems which have become current, and to enable him on the basis of the teachings of the Scriptures and of the religious experience to construct for himself a body of doctrines which will preserve the best products of Christian thinking in the past and, at the same time, constitute a representation of Christian truth which will meet the needs of the present day.

1. Prolegomena to Theology, an examination of the basis and method of Christian theology. Autumn term, two hours a week; Middle class, prescribed.

2. The Christian Doctrine of Man and his Sin. Winter term, three hours a week; Middle class, prescribed.

3. The Christian Doctrine of Salvation. Spring term, three hours a week; Middle class, prescribed.

4. The Christian Doctrine of God. Autumn term, three hours a week; Senior class, prescribed.

5. Christian Ethics. Winter term, three hours a week; Senior class, prescribed.

6. Theism. Spring term, two hours a week; Senior class, prescribed.

7. The Idea of Atonement. Autumn term, 1912, two hours a week; Seminar open to members of the Senior class, elective.

8. Studies in the Theology of Albrecht Ritschl. Winter term, 1912, two hours a week; open to members of the Senior class, elective.

9. The Genesis of Protestant Orthodoxy. Spring term, 1912; two hours a week; open to members of the Middle and Senior classes, elective.

ELECTIVES IN 1913

10. Doctrines of the Person of Christ. Winter term, two hours a week; open to members of the Middle and Senior classes.

11. The Genesis of Catholic Orthodoxy. Spring term, two hours a week. Open to members of the Middle and Senior classes.

13. The Hope of Immortality. Autumn term, two hours a week. Open to members of the Senior class.

Homiletics

PROFESSOR ENGLISH

1. The Preacher Himself and the Sermon. Winter term, two hours a week; Junior class, prescribed.

2. Materials for Preaching. Spring term, two hours a week; Junior class, prescribed.

3. Expository Preaching. Autumn term, two hours a week; Middle class, prescribed.

4. Expository Preaching, continued. Winter term, two hours a week; Middle class, prescribed.

5. Modern Psychology in its Relation to Preaching. Spring term, two hours a week; Middle class, prescribed.

6. The Minister's Conduct of Public Worship. Autumn term, three hours a week. Senior class, prescribed.

7. Pastoral Theology: Pastoral Leadership in the Varied Activities of the Church. Winter term, three hours a week; Senior class, prescribed.

8. Religious Education. Spring term, two hours a week; Senior class, prescribed.

9. Church Polity. Spring term, two hours a week; Senior class, prescribed.

11. The Pastor's Evangelistic Equipment and Methods.

Winter term, two hours a week; Middle and Senior classes, elective.

12. The Conversations of Jesus. Spring term, two hours a week; Middle and Senior classes, elective.

10a. Modern English and Scotch Ministers. Autumn term, two hours a week; Middle and Senior classes, elective.

Public Preaching in the chapel by members of the Senior and Middle classes, each week, with criticism by the professors of Homiletics and of Elocution, and by all the classes. The professor of Homiletics also hears the students in preaching services outside the seminary.

ELECTIVES IN 1913

11a. Modern American Ministers. Winter term, two hours a week; Middle and Senior classes.

12a. The Addresses of Jesus, Peter, and Paul. Spring term, two hours a week; Middle and Senior classes.

10. The Social Preaching of Amos. Autumn term, two hours a week; Middle and Senior classes.

13. Modern English and American Ministers. Two hours a week throughout the year; elective for graduates.

14. The Addresses of Jesus, Peter, and Paul. Two hours a week throughout the year; elective for graduates.

15. Expository Preaching. A course in Constructive Homiletics. Two hours a week throughout the year; elective for graduates.

Elocution

PROFESSOR CURRY

1. Breathing and voice culture. Autumn term, one hour a week; Junior class.

2, 3. Elemental principles of vocal expression. Winter and Spring terms, one hour a week; Junior class.

4. Vocal expression, continued. Autumn term, one hour a week; Middle class.

5, 6. Purpose of expression, phonology, and articulation. Winter and Spring terms, one hour a week; Middle class.

7. Extemporaneous speaking, oratorical pantomime. Autumn term, two hours a week, besides additional work with each member of the class upon individual needs; Senior class.

8, 9. Reading of the Bible and hymns; general laws of expression. Winter and Spring terms, two hours a week, besides personal work as in the autumn term; Senior class.

Courses in Sociology

The following courses of sociological study are described in the department of Church History, and are taught by Professor Rowe. They are grouped here for convenience.

The Sociological Approach. Autumn term, two hours a week; Junior class, prescribed.

Social History of Christianity. Autumn term, two hours a week; Middle and Senior classes, elective.

Social Reforms in the United States. Autumn term, two hours a week; Middle and Senior classes, elective.

Problems of the City. Winter term, two hours a week; Middle and Senior classes, elective.

The Problem of the Rural Church. Spring term, two hours a week; Middle and Senior classes, elective.

The following courses are closely allied:

Hebrew Institutions. 1913, Spring term, two hours a week; Middle and Senior classes, elective. Professor Donovan.

The Social Teaching of Amos. 1913, Autumn term, two hours a week; Middle and Senior classes, elective. Professor English.

Courses in Religious Education

There is a growing demand for courses for seminary instruction in the theory and practice of education. The educational side of church activity holds a far larger place than formerly, and the minister needs training for expert leadership. The following courses have a regular place in the schedule of the Institution in alternate years.

Educational Psychology. Autumn term, 1912, one hour a week; Middle and Senior classes, elective. Mr. Bailey.

Religious Pedagogy. Autumn term, 1913, one hour a week; Middle and Senior classes, elective. Mr. Bailey.

The following course is closely allied:

Religious Education. Spring term, two hours a week; Senior class, prescribed. Professor English.

Courses in Missions

The Edinburgh Missionary Conference in 1910 recommended certain studies in preparation for missionary service. Those that are regarded as fundamental are pedagogy, comparative religion, missionary history, theory and practice, and sociology, besides a mastery of the Bible and the essentials of Christianity. The following courses correspond closely to those mentioned, and missionary students are expected to take those that are elective.

Religious Pedagogy. Autumn term, 1913, one hour a week; Middle and Senior classes, elective. Mr. Bailey.

Comparative Religion. Winter term, 1912, two hours a week; Middle and Senior classes, elective. Professor Horr.

Religion and Politics in the Far East. Winter term, 1913, two hours a week; Middle and Senior classes, elective. Professor Rowe.

The Sociological Approach. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

Social History of Christianity. Autumn term, 1913, two hours a week; Middle and Senior classes, elective. Professor Rowe.

Lectures on Missions. Dr. Mabie.

The following courses are also regarded as especially useful:

Old Testament 2, 4, 5, 7, 8; New Testament 1, 2, 5, 8, 12, 13*a*, 16*a*; Church History 1, 17; Christian Theology 1, 2, 3, 4, 8; Homiletics 1, Expository Preaching (two terms); Church Polity.

Prescribed and Elective Studies

The course provides for three years of study. Each year is divided into three terms. The studies are in part prescribed, in part elective. Each student is required to attend not less than thirteen hours a week of recitations and lectures in any term of the Junior and Middle years, and twelve hours a week in any term of the Senior year. Two additional hours must be maintained as an average throughout the course. In addition to the prescribed studies of any term, each student must select from the elective studies of that term courses sufficient to make, with the prescribed studies, the required number of hours — fifteen in the Junior and Middle years, and fourteen in the Senior year. Students in any of the classes, with the approval of the Faculty, may elect studies in excess of the required number of hours. Students who take elementary Greek in the Junior year are required to take an additional elective in the Senior year in a department other than the New Testament. Elective studies, when chosen, become required studies.

The prescribed and elective courses, presented in this catalogue, are for the most part those of the current year, and, when the future is concerned, they represent the normal schedule. Changes may be made at any time.

The prescribed work is as follows:

The Curriculum by Terms

Prescribed Studies—The Junior Year

AUTUMN TERM

Old Testament. — 1. Instruction in Hebrew Orthography and Etymology by the inductive method, using Harper's textbooks and the book of Genesis; translations from English into Hebrew with blackboard exercises in writing the Hebrew of Genesis 1-3 and the inflections of the language. Three hours a week. Professor Brown.

2. Rapid interpretation of passages selected from the historical books of the Old Testament. Prescribed for Juniors who do not elect Hebrew. Three hours a week. Professor Donovan.

New Testament. — 1. The Language and Interpretation of the New Testament. General survey of the field of New Testament study. Studies in the Greek of the New Testament, with constant reference to classical Greek. The Acts and the Epistle to the Galatians as a basis for the study of syntax and the principles of interpretation. Exercises in paraphrase and word study. Brief introduction to the study of Textual Criticism. Four hours a week. Professor Anderson.

2. Beginners' Greek Course. Elements of Greek for Juniors who come without preparation in that language and yet desire the degree of Bachelor of Divinity. In place of New Testament Course 1 above. Four hours a week. Mr. Berkley.

3. Exegesis of the First Epistle to the Corinthians, with instruction in the principles of interpretation. Prescribed for Juniors who do not take Greek studies. Four hours a week. Mr. Berkley.

4. Interbiblical History and Thought. The Syrian, Maccabean and Roman periods of Jewish history, including New Testament times, with a study of the evolution of religious ideas to the time of Christ. The geography of Palestine will be taught in connection with this course. Two hours a week for the whole class. Mr. Berkley.

Church History. — 1. Primitive Christianity — the preparation, the setting, the beginnings, expansion, life and literature of the Apostolic Age; the elements of Catholicism in the second century; Irenæus. Lectures, essays and reports. Two hours a week. Professor Rowe.

2. Theological Propædæutic. — The organization of the theological disciplines. A survey of the scope of each department and its relationship to an adequate scheme of theological education. Lectures and discussions. One hour a week. Professor Horr.

3. The Sociological Approach. — The origin and basis of sociological study; its relation to other departments of knowledge; the social structure and the social process; forces and laws; problems and methods of solution; social theories, with special reference to socialism; the place of religion in present day social consideration; reconciliation of the social and the evangelical in religion. Lectures and reports. Two hours a week. Professor Rowe.

Elocution. — 1. Breathing and voice culture; correct mental action in reading and speaking. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 3. Hebrew Etymology continued; rapid reading of Exodus 1-24, with special attention to Hebrew syntax. Four hours a week. Professor Brown.

4. Rapid interpretation of passages selected from the pro-

phetical books of the Old Testament. Continuation of O. T. Course 2. Four hours a week. Professor Donovan.

New Testament. — 5. Careful exegesis of selected parables, including the Sower, the Tares, and the Lost Son; the Sermon on the Mount; and other discourses of Jesus. Four hours a week. Professor Anderson.

6. Beginners' Greek Course (continued). Four hours a week in place of N. T. Course 5 above. Mr. Berkley.

7. Discourses of Jesus, as in Course 5 above. Continuation of N. T. Course 3. Four hours a week. Mr. Berkley.

8. New Testament Introduction. A study of the Synoptic Problem. Special introduction to each of the Gospels, the Acts, and most of the Pauline Epistles, taking up all the present day problems, and furnishing a rapid survey of the history of the Apostolic Age. For all the class. Two hours a week. Professor Anderson.

Church History. — 4. Greek Christianity — the theological emphasis, Greek thinkers and the councils; the formative period in organization; worship and the sacraments. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 1. The preacher and the sermon, its structure, expression, methods of preparation and of delivery. Examination by the students of the sermons of eminent preachers; criticism by the class and the professor of the preaching in the chapel, with especial reference to the analysis of discourse; study of the biographies of ministers, missionaries, statesmen, and writers, and of other literature begun, and continued through the course. Two hours a week. Professor English.

Elocution. — 2. Elemental principles of vocal expression; voice culture continued; physical training. One hour a week. Professor Curry.

SPRING TERM

Old Testament. — 6. Special Hermeneutics for Hebrew Poetry and Prophecy; grammatical study of II Kings, with exegesis of the more interesting and difficult passages; exegetical papers prepared by the students. Four hours a week. Professor Brown.

7. Rapid interpretation of selections from the later writings of the Old Testament. Four hours a week. Continuation of O. T. Course 4. Professor Donovan.

New Testament. — 9. History of New Testament Life and Thought. A bird's-eye view of the environment, origin and progress of Christianity, especially of Christian thought, during the first century. A lecture course with readings in New Testament Theology. For all the class, except those taking N. T. Course 11. Two hours a week. Professor Anderson.

10. Exegesis of the Epistle to the Galatians, with a careful examination of the Pauline doctrine of salvation. Two hours a week. Professor Anderson or Mr. Berkley.

(Courses 9 and 10 are new and will be given for the first time in the Spring of 1913. In 1912, the old course on Romans I-VIII, four hours a week, Professor Anderson, will be given.)

11. Beginners' Greek course (continued). Four hours a week in place of N. T. Courses 9 and 10 above. Mr. Berkley.

12. Exegesis of the Epistle to the Romans. Continuation of N. T. Course 7. This course will be taught in connection with the Greek course on Romans in 1912. Four hours a week. Professor Anderson.

13. New Testament Introduction (N. T. Course 8 continued). Special introduction to the remaining Pauline Epistles, the other N. T. Epistles and the Revelation. For all the class. One hour a week. Professor Anderson.

Church History. — 5. Roman Christianity — the institutional emphasis; the rise of the papacy; influence of the Church

upon the Germans; mediæval missions; Boniface; Charlemagne; theories of Church and State; mutual relations; the Crusades; awakening of the modern spirit in opposition to authority: in politics, in social and industrial affairs, in education, morals, and religion; forerunners of the Reformation. Lectures and special research. Three hours a week. Professor Rowe.

Homiletics. — 2. Analysis of the sources of materials for preaching — the Bible, Church History, General History, Biography, Poetry, Nature, Science, Sociology, etc.; methods of study for the nourishing of the mental life of the preacher; private criticism of original outlines of sermons. Two hours a week. Professor English.

Elocution. — 3. Elemental principles of vocal expression; voice culture; physical training. One hour a week. Professor Curry.

The Middle Year

AUTUMN TERM

Old Testament. — 5. Old Testament Literature and Theology: introduction to the books of the Old Testament; lectures on the Text and Canon of the Old Testament. Three hours a week. Professor Donovan.

Church History. — 6. The German and Swiss Reformation. The organization of the papacy; general characteristics of the Sixteenth Century; Italian and German Humanism; the forerunners of the Reformation in Italy and Germany; Martin Luther; the propagation of Protestantism; the controversies of the Reformers with Rome and among themselves; Lutheran theology; the Reformation settlement; analysis of the "Book of Concord." Research work, reports, and essays. Three hours a week. Professor Horr.

Theology. — 1. Prolegomena to Theology. Idea of theology,



FARWELL HALL

its sphere, aim, materials and method; its place among the sciences; an estimate of the principles of "natural theology"; fundamental conceptions of all theology; distinctive character of Christian theology. Two hours a week. Professor Cross.

Homiletics. — 3. Expository Preaching — its principles and value; the equipment of the effective expository preacher; practice in the class in the construction of expository sermons based on Old Testament and New Testament passages: criticism by the class and the professor of the preaching in the chapel. Two hours a week. Professor English.

Elocution. — 4. Vocal expression, continued from the Junior year; rhythm and melody of speech. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 8. Old Testament Literature and Theology, continued: introduction to the books of the Old Testament; lectures on the Text and Canon; outlines of the Theology of the Old Testament. Two hours a week. Professor Donovan.

Church History. — 7. Calvinism in Western Europe. The teaching of Lefèvre and the work of Calvin to the Edict of Nantes; the relations of France to the papacy; the school of Saumur; the Port Royalists; John Knox on the Continent and in Scotland; the Scotch Reformation. Three hours a week. Professor Horr.

Theology. — 2. The Christian doctrine of Man and his Sin. Review of current philosophical and religious views of the nature of man. Why a specifically Christian doctrine of Man? Basis of the estimate of non-Christian views. Man's place in the universe; his freedom and dependence; his destiny. Nature of sin; theories of its origin and propagation; guilt and penalty. Problem of the relation of sin to the moral order of the uni-

verse. Relation between a doctrine of Sin and a doctrine of Salvation. Three hours a week. Professor Cross.

Homiletics. — 4. Expository Preaching, continued. Two hours a week.

Public preaching in the chapel by the students with extended criticism the following day by the professors of Homiletics and of Elocution, and by all the classes. Two hours a week. Professor English.

Elocution. — 5. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

SPRING TERM

Church History. — 8. The English Reformation, and Later Continental History. The antecedents of the Reformation in England; John Wycliffe; the Oxford Reformers; the policy of Wolsey; the legal and doctrinal break with Rome; the Protestant ascendancy; the Romanist reaction; the conflict of Holland with Spain, and the Synod of Dort; the Thirty Years' War; the later history of Lutheranism; the Roman Catholic Church in the nineteenth century. Three hours a week. Professors Horr and Rowe.

Theology. — 3. The Christian Doctrine of Salvation. Relation of the Christian experience to a doctrine of Salvation. The essential character of the Christian experience; the conceptions through which it has been presented in the past; their harmony or disagreement; special consideration of renewal, justification and reconciliation. The future hope. Christ and the Holy Spirit. Three hours a week. Professor Cross.

Homiletics. — 5. The Christian Ministry and the Age, with special reference to its psychological aspect in its relation to preaching: private criticism of sermon plans. Two hours a week. Professor English.

Elocution. — 6. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

The Senior Year

AUTUMN TERM

Theology. — 4. The Christian Doctrine of God. Relation between the Christian conception of Salvation and the Christian doctrine of God. Dependence of the Christian conception of God on the person of Jesus Christ. How far influenced by Jewish and ethnic faiths. How far Christianity determines our view of the relation of God to the world. Threefold revelation of God. Estimate of the doctrine of the Trinity. Three hours a week. Professor Cross.

Homiletics. — Public preaching in the chapel by the students; extended criticism by the professors of Homiletics, and of Elocution, and by the class; frequent private criticism; written sermons for private criticism.

6. The Minister's Conduct of Public Worship. Methods of enriching public worship by the minister, the congregation, and the choir; the value of the psalms and of the prayers of the Bible in public worship; congregational singing; the pastoral prayer. These topics are studied in connection with the preaching service in the chapel. Three hours a week. Professor English.

Elocution. — 7. Extemporaneous speaking; gesticulation and other forms of oratorical pantomime; advanced vocal expression. Class work two hours a week, besides additional work with each member of the class upon individual needs. Professor Curry.

WINTER TERM

Theology. — 5. Christian Ethics. Analysis of the idea of morality; its origin and validity. Relation of religion to morality.

Method of discovering the ethical significance of the Christian faith. The Christian ideal; its historical modifications. Attitude of the Christian toward the material world and the science of nature. Christian estimate of civil society, religious communions, industrial organization and enterprise, the school, the family. Moral value of the Christian hope. Three hours a week. Professor Cross.

Homiletics. — Public preaching by the students in the chapel: criticism as in the Autumn term; written sermons for private criticism by the professor.

7. Pastoral Theology. The nature and usefulness of the Christian pastorate; value of permanency in the pastorate; pastoral visiting: — its idea, value and methods; the mid-week meeting: — its function and its leadership; the conduct of the ordinances of baptism and the Lord's Supper, of the marriage ceremony, and of funerals; qualifications for pastoral efficiency. Three hours a week. Professor English.

Elocution. — 8. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the Autumn term. Professor Curry.

SPRING TERM

Theology. — 6. Theism. Christian theism compared with other conceptions of Deity and vindicated. Proofs of the existence of God. Relation of the existence of God to our thought of Him. God and the World. Personality and the Absolute. Two hours a week. Professor Cross.

Pastoral Theology. — 8. Religious Education: — the pastor's education of the church in (1) Christian character, (2) corporate life, (3) ministry to the community, (4) Christian missions, (5) systematic and proportionate giving; the church and the family; the church and the school; the home and the

school; the pastor and the school committee; young people's societies and classes; the pastor and the Sunday school; relation of the church to the Sunday school; men's classes; the pastor's instruction of children and youth in Christian character and living, and in preparation for church membership; relation of the church to institutions of learning. Two hours a week. Professor English.

Church Polity. — The Church of the New Testament. — Is there an authoritative polity in the New Testament? The origin and nature of the Church and its relation to the Kingdom. Its membership, officers, ordinances, and discipline. The Modern Church. — The organization of a church; the recognition of a church; ordination to the ministry; councils; the permanent council; rules of procedure in the business meetings of a church; the church clerk; the association; state organizations; the Northern Baptist Convention. Two hours a week. Professors Anderson and English.

Elocution. — 9. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the Autumn term. Professor Curry.

Senior Theses

Each member of the Senior class, as a condition of graduation, is required to prepare a thesis from 2,500 to 5,000 words in length and to present it not later than March 25.

A list of topics is announced in the catalogue each year, from which the members of the Middle class will select two, designating them as first and second choice respectively, and report them with their elective studies the second Thursday in May. Topics will be assigned by the Faculty before the Anniversary.

The class of 1913 will select topics from the following list:

Old Testament

1. The Importance of the Old Testament in a Theological Curriculum.
2. A Comparison of the Conditions of Society in Samaria during the Eighth Century B. C. with those in a Modern American City.
3. The Servant of the Lord in Isaiah 40-55.
4. The Teaching of the Old Testament respecting Holiness.

New Testament

5. What is new in the New Covenant?
6. Baptism in the New Testament.
7. What is the Gospel?
8. The Pharisaic Theology.

Church History

9. Church Efficiency in the Mediæval City.
10. The Germinal Period of Christian Institutions in America (1790-1825).
11. The Influence of Robert Browning upon Religious Thought.
12. The Probable Type of Oriental Christianity.

Theology

13. The Ultimate Basis of Faith in Jesus Christ.
14. The Compatibility of the Idea of Vicariousness with Morality.
15. The Specific Christian Contribution to the Idea of Immortality.
16. The Significance of Catholic Modernism.

Homiletics

17. Amos and Hosea contrasted as Preachers — a study in the Psychology of Preaching.
18. The Influence of Horace Bushnell upon the American Ministry.

19. The Function and the Equipment of the Pastor in Promoting Religious Education.

20. The Scope and Character of Present Day Pastoral Leadership in Building an Efficient Church.

Sociology

21. The Modern Minister and the Labor Question.

22. Christianity and Socialism.

Elective Studies

Most of the elective studies are open to more than one class. They are arranged in three groups, according to the term in which they are given.

No elective course will be given to fewer than four students, except at the option of the professor.

On the second Thursday in December, and the last Thursday in February, members of the Senior and Middle classes are required to report in writing their election of studies for the next term. On the second Thursday in May, members of the Middle and Junior classes make a similar report of election of studies for the Autumn term of the next year, and members of the Middle class select topics for Senior theses. Students desiring to attend courses, additional to those upon which they are to be examined, should make application in writing on the above mentioned days. Changes in the studies elected may be made only by special permission of the Faculty, and this is also to be requested in writing.

AUTUMN TERM

Old Testament

9. 1912. Rapid interpretation of Hebrew Old Testament,—I and II Samuel, I Kings at sight in class; Isaiah 40-66 assigned for private reading and required for the examination.

9a. 1913. Rapid interpretation of Hebrew Old Testament,—Genesis 9-50, Jonah, Ruth, Esther, at sight in class; selections from the first nine Minor Prophets assigned for private reading and required for the examination. Each two hours a week. Open to all students prepared in Hebrew. Professor Brown.

10. 1912. Exegesis of Ezekiel.

10a. 1913. Exegesis of Jeremiah. Each two hours a week. Open to students who have taken O. T. Course 6 or its equivalent. Professor Brown.

11. 1912. Exegesis of selected Psalms with reference to their theological content.

11a. 1913. Exegesis of selections from Hebrew poetry with study of poetical structure. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

New Testament

14a. 1912. The Epistle to the Ephesians. An exegetical course. Two hours a week. Professor Donovan.

14. 1913. The First Epistle to the Corinthians. An exegetical course, with special reference to the ethical and historical problems involved. Two hours a week. Professor Anderson.

Courses 14a and 14 are open to members of the Middle and Senior classes who have taken N. T. Courses 1 and 5.

15a. 1912. What Jesus said about Himself. An investigation in Biblical Theology. Two hours a week. Professor Anderson.

15. 1913. The Life of Paul, including a thorough discussion of the critical questions involved. Two hours a week. Professor Donovan.

Courses 15a and 15 are open to all members of the Middle and Senior classes, but candidates for B. D. electing these courses will be required to read some extra N. T. Greek, unless they take other Greek studies at the same time.

16. 1913. The Gospel Teaching about the Parousia. Some summer reading required. Two hours a week. Professor Anderson.

Course 16 is open to the students mentioned under 14a and 14 above.

Church History

9a. 1913. Social History of Christianity. Introductory lectures on the influence of Christianity upon the family and society in ancient and mediæval times; the social side of the Reformation and modern religious awakenings; the eighteenth century, and the approach to nineteenth century humanitarianism. Historical investigation of the beginnings of modern social problems. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

9. 1912. Social Reforms in the United States. Seminar reports and discussions on the family, the social evil, intemperance, poverty, charity, social settlements, crime and punishment. Visits to local and state institutions in Boston. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

14. 1911, 1912. Puritanism and the Dissenting Churches. The Puritan Movement: the rise of Puritanism and Independency; the contest to determine the seat of sovereignty in church and state; the settlement of New England; the religious phases of the Commonwealth; the triumph of Episcopacy; the Colonial churches; the Wesleyan revival; the Evangelical and High Church parties; the great awakening in New England; George Whitefield; the theology of Jonathan Edwards; the Arminian influence; the English Nonconformists; the struggle for religious liberty from the Savoy Conference; changes in the theological attitude of the various branches of the Nonconformists down to the repeal of the Test and Corporation Acts in 1828. Three hours a week. Open to the Senior class. Professor Rowe.

Theology

6. 1912. The Idea of Atonement, considered from the Biblical, historical, and philosophical standpoints. A seminar course. Two hours a week. Open to the Senior class. Professor Cross.

13. 1913. The Hope of Immortality. A seminar course. Two hours a week. Open to the Senior class. Professor Cross.

Homiletics

10a. 1912. Modern English and Scotch Ministers: their lives, personalities, characters, pastoral methods, and preaching; study of their biographies; lectures by the professor and inquiry by the students.

10. 1913. The Social Preaching of Amos: its content and expression in their bearing upon the modern ministry; the personal qualities of Amos, in their homiletic value to-day, as indicated by the substance and the form of his preaching. Each two hours a week. Open to Middle and Senior classes. Professor English.

WINTER TERM

Old Testament

13. 1912. Rapid reading of Hebrew Old Testament,—Exodus 25-40 and Numbers at sight in class; Ezekiel 1-24 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Donovan.

13a. 1913. Rapid reading of Hebrew Old Testament,—Deuteronomy and Joshua at sight in class; Jeremiah 25-52 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Brown.

14. 1912. Exegesis of Jeremiah, continued.

14a. 1913. Exegesis of Nahum, Habakkuk and Zephaniah. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Brown.

15. 1912. Interpretation of Zechariah with special reference to the theological ideas contained in the book.

15a. 1913. Interpretation of Amos and Hosea, with special reference to the theological ideas contained in these books. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

16. 1912. Messianic Prophecy (Seminar course). Two hours a week. Open to students who have passed in O. T. Course 6, or whose election has the special approval of the instructor. Professor Brown.

16a. 1913. Outline of Hebrew History. Two hours a week. Open to Middle and Senior classes. Professor Donovan.

17. 1912. Elements of Syriac.

17a. 1913. Elements of Aramaic: study of the Biblical Aramaic and of selections from the Targums. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

New Testament

17. 1912. The Epistle to the Ephesians. An exegetical course. Open only to members of the Middle and Senior classes who do not elect Greek studies. Two hours a week. Professor Donovan.

17a. 1913. The Life of Christ, with special reference to His times and religious environment, with investigation of the critical questions involved. Open to all members of the Middle and Senior classes, with the restriction mentioned under courses 15a and 15. Two hours a week. Professor Anderson.

18. 1912. The Textual Criticism of the New Testament.

Open to all students who have taken N. T. Courses 1 and 5. Two hours a week. Professor Donovan.

18a. 1913. The History of the Formation of the New Testament Canon. Open to all members of the Middle and Senior classes. Two hours a week. Professor Donovan.

19. 1912. John 13-17. An exegetical course, with especial attention to the theology of the chapters. Two hours a week. Professor Anderson.

19a. 1913. Second Corinthians. An exegetical course. Two hours a week. Professor Donovan or Mr. Berkley.

Courses 19 and 19a open to members of the Middle and Senior classes who have taken N. T. Courses 1 and 5.

Church History

10. 1911, 1912. Comparative Religion. The philosophy of religion, and a detailed study of the Babylonian and Egyptian religions, Confucianism, Hinduism, Buddhism, and Islam, compared with Judaism and Christianity. Essays and research work on the basis of the Sacred Books of the East. Two hours a week. Open to the Middle and Senior classes. Professor Horr.

11. 1911, 1912. Religion and Politics in the Far East. The theory and science of modern missions, and the recent emphasis; pioneering in the Orient; periods of progress; present Asiatic politics, and their relation to missions; geographical and historical missionary survey, mainly of the countries occupied by the American Baptist Foreign Missionary Society with a consideration of problems of growth and administration. Lectures and special reports. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

12. 1911. Problems of the City (continuation of History 9). Seminar reports and discussions on municipal government, immigration, wealth, labor, and the unchurched. Two hours

a week. Open to the Middle and Senior classes. Professor Rowe.

15. 1911, 1912. Christianity in the Nineteenth Century. The New England theology as developed and modified; the expansion of religious interests and activities at the beginning of the century; the Humanitarian impulse; the Tractarian movement in England; the revival of 1857 in the United States; the reactions of the Christian life and the Civil War; the dominant theology, the accepted science, historical criticism, social theories, the "New Theology," and present conditions and outlook. Two hours a week. Open to the Senior class. Professor Horr.

Theology

8. 1912. Studies in the Theology of Albrecht Ritschl. Open to the Senior class. Two hours a week. Professor Cross.

10. 1913. Doctrines of the Person of Christ. Open to the Middle and Senior classes. Two hours a week. Professor Cross.

Homiletics

11. 1912. The Pastor's Evangelistic Equipment and Methods; the evangelistic feature of the modern pastorate; the Sunday evening service; the character of the preaching service; the materials, the form, and the delivery of the evangelistic message; the conduct of the after-meeting, and of the inquiry meeting; personal evangelism; examination by the students of works on evangelism, of the preaching, and the biographies of evangelistic pastors. Open to Middle and Senior classes. Professor English.

11a. 1913. Modern American Ministers: their lives, personalities, characters, pastoral methods and preaching. Study of their biographies. Lectures by the professor and inquiry by the students. Each two hours a week. Professor English.

SPRING TERM

Old Testament

18. 1912. Rapid reading of Hebrew Old Testament, — I and II Chronicles, at sight in class; Ezekiel 25-48 assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

18a. 1913. Rapid reading of Hebrew Old Testament, — Leviticus and Judges at sight in class; Haggai, Zechariah, Malachi, and Daniel, assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. Course 6. Professor Brown.

19. 1912. Exegesis of Isaiah 40-66.

19a. 1913. Exegesis of Isaiah (earlier chapters). Each four hours a week. Open to students who have taken O. T. Course 6. Professor Brown.

20. 1912. Messianic Prophecy, continued. Two hours a week. Open to students who have passed in course 16. Professor Brown.

20a. 1913. Hebrew Institutions: an investigation of the history and significance of some of the most important social and religious observances of the Hebrews. Two hours a week. Open to students who have passed in O. T. Course 6, or whose election has the special approval of the instructor. Professor Donovan.

12. 1912. Elements of Arabic.

12a. 1913. Elements of Assyrian. Reading of historical texts. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

New Testament

20. 1912. The Johannine Problem. A study in N. T. Introduction. Two hours a week. Professor Anderson.

20a. 1913. The Life of Christ (continued), with especial attention to the Resurrection and recent theories concerning it. Four hours a week. Professor Anderson.

Courses 20 and 20a are open to all members of the Middle and Senior classes, as under N. T. Courses 15 and 15a.

21 and 21a. 1912, 1913. Rapid Reading of the Greek New Testament. The Acts and selections from the Epistles at sight in class; portions of the New Testament, not previously read, assigned for private reading and included in the examination. Open to the Middle and Senior classes. Two hours a week. Professor Donovan.

22. 1912. The Epistle to the Hebrews. An exegetical course, with especial attention to the ideas of covenant, priesthood, sacrifice and atonement. Four hours a week. Mr. Berkley.

22a. 1913. The Epistle to the Galatians, with a careful examination of the Pauline doctrine of salvation. Two hours a week. Professor Anderson or Mr. Berkley.

Courses 22 and 22a are open to all members of the Middle and Senior classes who have taken N. T. Courses 1 and 5.

23. 1912. The Epistle to the Romans. An exegetical course, with especial attention to the Pauline theology. Open as courses 22 and 22a above. Four hours a week. Professor Anderson.

23a. 1913. The History of New Testament Life and Thought. A bird's-eye view of the environment, origin, and progress of Christianity, especially of Christian thought during the first century. A lecture course with readings in New Testament theology. Open to all members of the Middle and Senior classes, on the same basis as in N. T. Courses 15 and 15a. Two hours a week. Professor Anderson.

Church History

13. 1913. The Problem of the Rural Church (continuation

of History 9 and 12). The church as a social factor; rural migration and its consequences; present day rural life; the country minister; the rural church at work; co-operation and federation. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

16. 1912. History and Present Problems of American Baptists. The planting of the Baptist faith in New England; growth, organization, and missionary undertakings; the Philadelphia type; home missions in the South and West; division and reunion; history and present problems of organization, federation, missionary and social endeavor. Two hours a week. Open to the Senior class. Professor Rowe.

16a. 1912. History and Organization of Modern Protestant Denominations. The origin and growth of the leading churches of today, with a comparative study of their principles and their polity. Lectures and investigations. Two hours a week. Open to the Senior class. Professor Rowe.

Theology

9. 1912. The Genesis of Protestant Orthodoxy. Open to the Middle and Senior classes. Two hours a week. Professor Cross.

11. 1913. The Genesis of Catholic Orthodoxy. Open to the Middle and Senior classes. Two hours a week. Professor Cross.

Homiletics

12. 1912. The Conversations of Jesus; analysis of their teaching and expression in their relation to the modern ministry; their value as examples of the minister's dealing with individuals and small groups of persons. Each two hours a week. Open to Middle and Senior classes. Professor English.

12a. 1913. The Addresses of Jesus, Peter, and Paul; their contents as material for present day preaching; the qualities of

their expression in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry.

Graduate Courses

Old Testament. — Graduate students in the Old Testament department have the opportunity to pursue the study of Hebrew and cognate languages and of Old Testament Literature, History, and Theology, further than was practicable for them as undergraduates. They may take such of the elective courses as are suitable to them, and special opportunities will be provided, varied to suit the needs of each graduate. At the beginning of the school year, the men will be expected to select a principal topic, and by January 15 a narrower topic for their thesis, and upon the thesis the emphasis will be laid by the professor, each student being expected to make a contribution to knowledge upon his subject.

New Testament. — Graduate students in the New Testament department are urged to follow their own bent, and select the topic for graduate or degree work in which they are most interested, provided the topic is of sufficient breadth to furnish an adequate field of investigation. Professor Anderson will give one or more hours a week to each graduate student for personal direction and discussion of the subject. The following topics are merely suggested; any other suitable subject may be chosen.

1. The exegesis of a selected book or books of the New Testament. Courses are provided in exegesis of discourses of Christ, Romans, First Corinthians, Ephesians, Hebrews, in 1911-12.
2. Biblical Theology. The teachings of Jesus or of Paul as a whole, or any of their major lines. Courses are provided

on the Sermon on the Mount, Jesus' Teaching about the Parousia, Paul's soteriology in Romans, and the teaching in Hebrews about the Atonement.

3. Higher Criticism. The synoptic problem; the Johannine question; the Luke-Acts question; the kingdom of God; the Messiahship of Jesus; the Virgin birth; the resurrection; the miracles of Jesus; introduction to any separate gospel or epistle. Courses are provided on the synoptic problem; the general introduction to the Gospels, the Acts, and the Epistles; and the critical questions connected with the Parousia and the life of Paul.

4. History. The history of the early Church till Paul's first missionary journey; the history of the Church from the death of Paul till the death of John; the history of New Testament criticism.

5. Reviews of the most recent and important critical works.

The specialty for next year is Higher Criticism, courses as above under 3.

Church History. — A special opportunity is offered to graduate students in the Department of History in Seminar Course 15.

The special purpose of this course is (1) to give to qualified students an opportunity to become acquainted directly with the materials for the making of history in a special period; (2) to secure actual practice in the methods of historical research, and the collating of material; (3) to collect material for actual use by the department. Special topics will be assigned for investigation, to be carried on under the personal direction of the professors of the department. Two hours a week throughout the year. The Middle and Senior Courses in History are also open to graduate students.

Theology. — In the department of Theology the four following courses are offered:

The theology of F. D. E. Schleiermacher.

Catholicism, Protestantism, Mysticism, Rationalism, — a study of fundamental principles.

A study of Personal and Social Conceptions of Salvation.

The Influence of the Principles and Methods of Modern Psychology upon the Idea of a Future Life.

Homiletics. — In the department of Homiletics the three following courses are offered:

13. Modern English and American Ministers, including a study of (1) their biographies, with a view of gaining a knowledge of their personalities, characters, scope and methods of work, and success; (2) their sermons, for the purpose of discovering their effectiveness in materials, analysis, and expression.

14. The Addresses of Jesus, Peter, and Paul; their contents as material for present-day preaching; the qualities of their expression in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry.

15. Expository Preaching. A course in Constructive Homiletics: its principles and value; the equipment of the effective expository preacher; the construction of expository sermons based on Old Testament and New Testament passages.

University Privileges

Arrangements have been made so that students may take courses in sociology and philosophy at Harvard, Brown, and Boston Universities under the direction of the Newton Faculty. Those taking these courses, however, must adjust their work to the Newton curriculum, and maintain a high average at the seminary.

Special Reading

Students who wish to read portions of the Apostolic or Christian Fathers with a professor are given the opportunity.

One of the professors will read German once or twice a week with such students as desire it, making use of some treatise on Theology, the History of Doctrine, or Exegesis.

Course for Pastors

Pastors of churches in the vicinity of the Institution are admitted to study in the regular course on the following conditions: 1. That the Faculty approve their maintaining this two-fold relation. 2. That they attend in any term not less than nine hours a week of recitations and lectures, and not more than twelve. 3. That they pursue the prescribed studies of the course as nearly as possible in the order laid down in the catalogue, taking elective studies only when prescribed studies to the amount of twelve hours a week are not open to them. Those who complete these prescribed studies may receive a certificate to that effect, if they do so desire; or they may remain another year and, on accomplishing the full requirements of the regular course, receive a certificate of graduation. In the latter case, preparation of a thesis may be deferred until the last year.

Resident Graduates

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as Resident Graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may enter upon independent study and research, under the direction of the Faculty. They will be required to attend at least six lectures week.

Fellowship

The J. Spencer Turner Fellowship, resting on an endowment of \$10,000 given by Mr. J. Spencer Turner, of Brooklyn, N. Y., is available for a graduate student approved by the Faculty.

Its purpose is to enable men of high scholarship and exceptional promise to pursue special investigations under the direction of the Faculty. It is open to men who have graduated from the regular course of the Newton Theological Institution, or to graduates of any other theological seminary which maintains similar entrance requirements and similar courses of study for graduation. Further conditions may be learned from the President, and application for the fellowship should be submitted to him before March 15.

Degrees

The degrees of Bachelor of Divinity (B. D.) and Master of Sacred Theology (S. T. M.) are offered by The Newton Theological Institution.

The degree of Bachelor of Divinity is conferred by the Trustees upon the recommendation of the Faculty:

(1) For Undergraduate Study, on the following conditions:

a. That the student approve himself to the Faculty by character and work as likely to be successful in his chosen calling.

b. That he attain an average standing of eighty-five per cent.

c. That he take the regular linguistic studies of the Junior year, which the Faculty considers the normal course for the thoroughly equipped minister. The Greek studies will be accepted, however, as the minimum requirement.

d. That he have finished all the work required to that date on the first day of the last term of the Senior year.

(2) For Graduate Study. A student who has studied not

less than three years in any approved theological institution other than Newton may receive the degree after a year of graduate study, one term of which must be in residence; and graduates of this Institution may receive the degree after a year of non-resident study. A thesis of not less than four thousand words, satisfactory to the professor in whose department the candidate is studying, is required of all graduate candidates. A resident graduate is required to attend at least six lectures a week and take the examinations connected with them. Candidates while not in residence shall report to the professor in charge at least once a month.

The fee for the diploma will be five dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The degree of Master of Theology is conferred by the Trustees upon the recommendation of the Faculty:

(1) Upon Bachelors of Divinity who shall spend not less than a year of resident study in this Institution. The candidate is required to attend at least six lectures a week and to prepare a thesis. He shall specialize in the department in which his thesis is chosen, and shall report to the professor in charge as often as required. He will be expected to devote his time chiefly to reading and original research. The thesis topic shall be selected not later than November 1, and the thesis shall be not less than six thousand nor more than ten thousand words in length. The candidate shall defend it before the Faculty or a committee of it on some day prior to May 10. He shall also be examined on the literature of the thesis. This thesis must be typewritten and left in possession of the Library.

(2) Upon Bachelors of Divinity of this or other seminaries, who shall spend at least two terms of study at this Institution, attending not less than six lectures a week, with a year of non-resident study, or upon Bachelors of Divinity of this Institution

who shall devote two years to non-resident study. The direction of the candidate's studies shall be in the charge of a professor to whom he shall make a report at least once a month. The candidate shall specialize in the department in which his thesis is chosen, and the conditions attached to the thesis shall be the same as for resident candidates.

The fee for the diploma will be ten dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The Faculty reserves the right to accept or reject any applicant for degrees.

Recitations and Examinations

Recitations and lectures begin on Tuesday morning of each week, and continue through Saturday morning.

Examinations of the several classes are held at the close of each term, and at such other times as the professors appoint. For some of the classes the June examinations are conducted publicly in the presence of the Examining Committee. The members of this Committee are also expected to visit the classrooms of the Institution at times of their own choosing.

Students conditioned on the entrance examination may be re-examined the sixth Saturday of the Autumn term, or in connection with the December examinations, as the examiner may appoint, and they must cancel their conditions by the third Saturday in May of the same Seminary year. Students found deficient in the December examinations must be re-examined the sixth Saturday of the Winter term. Students found deficient in the March examinations must be re-examined the third Saturday in May. Students found deficient in the June examinations must be re-examined the first Saturday of the succeeding Autumn term.

Lectures

In the course of the year the students have many opportunities to hear public speakers, who have become prominent in various lines of activity. Some of these come to Newton from a distance for the express purpose of addressing the student body; others are drafted into service at the Institution from the numerous conferences and conventions held in Boston; many missionaries on furlough, temporarily residing in the vicinity, discuss the more fundamental aspects of missions. Many of the most eminent Christian men of the different denominations are thus brought into contact with the students, and bring to them the ripe products of experience in successful enterprises of the church.

Lectures and addresses in the neighboring city supplement the lectures on the hill. Numerous lecture courses are going on throughout the long season.

Boston has a unique lecture foundation in the Lowell Institute. In 1839 a bequest of \$250,000 made it possible to bring together in a lecture season several hundred of the ablest men from this and foreign lands to speak on subjects of scholarly and popular interest, and in the years that have elapsed approximately sixty-five hundred lectures have been delivered absolutely free of charge to the people of Boston and vicinity. Oliver Wendell Holmes said regarding it, "When you have said every enthusiastic thing you may, you will not have half filled the measure of its importance to Boston — New England — the country at large."

Weekly Convocation

The third recitation period of Tuesday in every week is devoted to addresses and conferences in the chapel. The Faculty and the whole student body are in attendance. Among the Convocation speakers and their topics in the year 1910-1911

were: Hon. Joseph Colby, LL. D., on the Edinburgh Missionary Conference; Rev. Samuel Dike, LL. D., on the Present Status of the Divorce Question; Rev. Robert W. VanKirk, an Interpretation of Browning's "Saul"; Rev. W. L. Ferguson, D. D., on Missionary Opportunity on the Congo; Rev. John L. Sewall, on Boston — 1915; Rev. James A. Francis, D. D., on The Place that Jesus Christ Occupies in the Thinking of a Believer; Rev. Henry B. Williams, D. D., on The Ideal Church; and Prof. Galusha Anderson, D. D., on Hugh Latimer as a Preacher.

In the Spring term the convocation hour was given up to a series of addresses on Missions by various speakers, and to a final lecture by Prof. Walter G. Everett of Brown University. The missionary speakers were President G. H. Washburn, D.D., of Turkey; Rev. Robert A. Hume, D. D., of India; Rev. C. R. Brown, Dean of the Yale Divinity School; Rev. W. W. Weeks; Rev. L. C. Barnes, D. D.; Rev. C. L. White, D. D.; Rev. J. E. Norcross, Rev. F. W. Padelford, D. D.; Rev. C. H. Spalding, D. D.; and Rev. F. P. Haggard, D. D.

The Library

The Library of the Institution is increasingly the workshop of the students. The hours when it may be used have been continually lengthened, until now it is open from early morning until late in the evening, and the borrowing privilege is on the most liberal terms. The equipment is being continually improved, and is now unusually complete for purposes of study, reference, and original research. Twice as many books are in use as was the case ten years ago. Nearly thirty thousand volumes are on the shelves, selected with special reference to the wants of theological students, and the resources are constantly increasing by purchase and by special donations.

The Hartshorn Memorial reading-room is one of the most beautiful and commodious of its kind in the country. The furniture and finishings are of light oak, and the room is well lighted both in the daytime and in the evening. Here are kept the permanent reference books,—encyclopedias, atlases, lexicons, dictionaries, biblical texts and commentaries, and other works in constant use. To the shelves that line the walls special collections of books are transferred from the stack temporarily, for the use of the students in connection with the requirements of the various courses. In this room also are kept the current numbers of the monthly and quarterly reviews. Hours: reading-room, eight A. M. to ten P. M. (Saturdays, eight to five); stack, nine A. M. to four P. M. (Saturdays, nine to twelve).

On the lower floor of the Library the students of the Institution maintain a newspaper reading-room, which is supplied with a large collection of daily papers and weekly and monthly periodicals. Hours daily from seven A. M. to ten P. M.

Religious Services

A service fifteen minutes in length is held in the chapel each working day. This is conducted by one of the professors, and the Faculty and all the students regularly attend. The exercises consist of singing, Bible reading and prayer, varied with responsive readings.

The students maintain their own class prayer meetings weekly, and a general Y. M. C. A. meeting once a month.

On Tuesday mornings an appointed student conducts a full service, such as is usual in public worship, and preaches a sermon. An hour or more is allowed for this service. The sermon is the subject of criticism on the following day in the department of Homiletics.

Missionary Interests

Newton has always fostered a missionary spirit. It has sent one hundred and twenty men to the foreign field, besides the young women of the Hasseltine House, and a large number of its alumni are now at work at home and in foreign lands. Missionary interests are cared for by the Volunteer Band, which numbers eleven men, and holds weekly meetings in its own quarters. At these meetings there is usually an opportunity to fraternize with missionaries who are at home on furlough. Addresses by those who know the work at first hand are frequently given to the student body.

Among the regular courses are three offered by the Historical Department, and one by the Homiletical Department, which have a direct bearing on missionary work. One of them is in Comparative Religion. Upon the basis of a thorough examination of the philosophy of religion the ethnic faiths are studied in detail in comparison with Judaism and Christianity. The second course is on Religion and Politics in the Far East. This is designed to set forth the history of Christian missions, especially in relation to our own denominational work in the Orient, and to outline modern political and religious conditions in those countries which are the field of missionary labor. The third deals with the social aspects of missions. The fourth discusses the relation of the pastor to missions under the title of Religious Education.

In the Spring term of 1911 a course of missionary addresses was given by prominent leaders (cf. page 73), and in the Autumn term a series of lectures was delivered by Rev. H. C. Mabie, D.D.

Special provision is made for the training of young women who are planning for foreign missionary service, and are recommended by the Woman's Baptist Foreign Missionary Society. They are admitted to the regular classes of the Institution, and reside in the Hasseltine House, near the Seminary.

The work of Home Missions is also emphasized through addresses by visitors and the professors, and lectures in the Historical Department. Men who are engaged in City, State, and National Home Missions are frequent speakers before the students.

It has become the custom of the state secretaries of all the New England States to hold one or more conferences at the Institution during the year. These meetings furnish them an opportunity to discuss vital questions on which they often consult the professors, and to present to the students the evangelistic needs and opportunities of this part of the country.

Societies and Committees

There are two voluntary societies of the students, the Young Men's Christian Association and the Students' Association.

The Young Men's Christian Association continues the old organization known as the Society of Missionary Inquiry, the change having been made in 1898, in order to affiliate the students of the Institution with the World's Student Christian Federation. The Association is a part of the Theological Section of the Inter-Collegiate Young Men's Christian Association. The missionary interest continues the controlling one, and the exercises at the meetings consist of papers from the students, addresses from men engaged in City, State, or Home Missions, and from returned foreign missionaries, who are frequently available, owing to the location in Boston of the American Baptist Foreign Mission Society headquarters. Mr. Ernest Luther Converse is president of the Association.

The students are also organized in a Students' Association, which has for its object the management of a boarding-club, and the care of other interests of the student community life. Its president is Mr. C. Frank Rideout.

The Student Volunteer organization holds weekly meetings in a room specially devoted to its uses in the Hills Library Building. It pursues regular courses of reading and study on special missionary topics and fields. Each class is represented by volunteers, and the ladies under the appointment of the Woman's Foreign Missionary Society, who are students of the Institution, share in the work of the organization. Its president is Mr. Frank Leslie Orchard.

A Conference Committee to serve as a means of communication between the Faculty and the students, and for the purpose of discussing matters of importance in the life of the seminary, has been organized recently. The following members constitute the committee this year: Professors Cross, English, and Anderson representing the Faculty; Mr. Keirstead and Mr. Foote of the Senior class, Mr. Maxwell and Mr. Wolfenden of the Middle class, and Mr. Adams and Mr. De Vault of the Junior class.

An Athletic Committee has charge of all athletics. This committee consists of Mr. Berkley representing the Faculty, Mr. Foote and Mr. Converse of the Senior class, Mr. Jones of the Middle class, and Mr. Cawthorne of the Junior class.

Expenses.

No charge is made for tuition, room, or use of library.

Students may board where they please, but the Boarding Club, organized and controlled by the students, offers good board at \$4.00 a week, which rate will not be increased during the coming year. Meals are served in the large dining-room in Sturtevant Hall.

All other expenses are merely nominal. A charge, which in recent years has been \$25 for each student who lodges in a dormitory, is made to defray expense of heating and caring for his rooms. Each student is provided with a pair of blankets,

but he must furnish whatever additional bedding he requires. All damages to rooms and furniture will be charged to the students who occupy the rooms. The expense for gas is \$4 a year for each study-room, and that for syllabi and notes issued by the professors in connection with the various studies is \$2.50 for each student. Students who desire to use the newspaper reading-room are assessed \$1 a year or less.

The book store is managed by two students, who sell books, stationery, and many minor articles at current prices.

Scholarship Aid and Prizes

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$115 a year. Such students must have the approval of the Faculty and must maintain a rank of not less than seventy-five per cent. in scholarship. *This aid is additional to that received from the scholarship funds of the Institution.*

The Faculty encourages the disposition on the part of the students to render voluntary service in the Library and otherwise in return for the money received from the scholarship funds, but scholarships are also granted to students who prefer to give their time uninterruptedly to study and are successful in it.

The Trustees have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class, whose average standing in college in the Junior and Senior years has been not less than ninety per cent., which standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, provided the standing does not fall below ninety per cent.

Other students, whose average standing for the Junior Seminary year shall reach ninety per cent., or more, may be granted

scholarships of \$90 annually for the Middle and Senior years, provided they maintain this minimum standing of the Junior year. The details of these and of all other forms of scholarship aid may be obtained on application to the President.

Scholarship Funds

(Interest only to be used in aid of students)

Luther G. Barrett (1905)	. . . . .	\$ 1,000
Charles S. Butler (1888)	. . . . .	1,000
H. Lincoln Chase (1885)	. . . . .	1,000
Irah Chase (1881)	. . . . .	1,000
John M. Chick (1902)	. . . . .	2,500
Gardner Colby (1884)	. . . . .	10,000
James W. Converse (1881)	. . . . .	1,000
Josiah W. Cook (1893)	. . . . .	1,000
Mr. and Mrs. Sewell Cram (1894)	. . . . .	785
Isaac Davis (1866)	. . . . .	1,286
George D. Edmands (1880)	. . . . .	1,000
Sarah Fifield (1909)	. . . . .	1,000
Eustace C. Fitz (1881)	. . . . .	1,000
Harriet N. Flint (1899-1902)	. . . . .	45,198
Robert O. Fuller (1882)	. . . . .	1,000
Nancy Goodnow (1903)	. . . . .	2,000
Frances A. F. Gould (1882)	. . . . .	1,800
Mary H. Greene (1889)	. . . . .	1,000
Betsey Hamlin (1873)	. . . . .	1,000
Silas H. Haskell (1906)	. . . . .	490
Joseph C. Hartshorn (1881)	. . . . .	1,000
Harwood & Quincy (1882)	. . . . .	1,000
Elizabeth M. Hills (1877)	. . . . .	1,000
William Howe (1907)	. . . . .	2,000
Edward Judson (1880)	. . . . .	1,000

Chester W. Kingsley (1883)	. . . . .	\$1,000
James D. Knowles (1830)	. . . . .	2,280
Samuel Merriam (1909)	. . . . .	2,000
J. Warren Merrill (1881)	. . . . .	1,000
Carrie T. Nickerson (1881)	. . . . .	1,000
Mary Noyes (1882)	. . . . .	1,670
E. D. Potter (1875)	. . . . .	300
James H. Read (1845)	. . . . .	3,462
Henry J. Ripley (1852)	. . . . .	1,000
Benjamin W. Roberts (1900)	. . . . .	1,000
Louisa Roberts (1900)	. . . . .	1,009
Andrew Sharpe (1909)	. . . . .	352
Samuel B. Swaim (1872)	. . . . .	1,000
Roger W. Swaim (1879)	. . . . .	1,000
Susan Tripp (1866)	. . . . .	1,512
J. Spencer Turner (1905), Fellowship	. . . . .	10,000
Joseph H. Walker (1881)	. . . . .	1,000
Ann E. Waters (1871)	. . . . .	2,000
Rebecca W. Wheeler (1894)	. . . . .	1,571
Edward C. Wilson (1881)	. . . . .	1,000
Calvin M. Winch (1908)	. . . . .	2,000

Preaching and Other Outside Work

Students are allowed to preach during term time "*only under such regulations as shall be prescribed by the Faculty.*" Such services are confined mainly to the two higher classes, and are arranged in all cases, so as to avoid interference with the studies of the members of the Institution, and their attendance on the regular recitations and lectures of the classes to which they belong.

There are many small churches in the vicinity of Boston which are predisposed to secure the services of student preach-

ers. The Faculty, in so far as they are able, will furnish the opportunity to students who find it necessary to preach.

Commencement

The public addresses in Commencement week 1910, were:

Baccalaureate Sermon by President George E. Horr, D. D.

Addresses on Alumni Day by Professor George H. Palmer, LL.D., of Harvard University on "The Puritan Home," and by Professor Shailer Mathews, D.D., Dean of the Divinity School of the University of Chicago, and graduate of Newton in the class of 1887, on "The Watchword of the Modern Church."

Addresses at the Alumni dinner by the Rev. E. P. Tuller, D.D.; President G. E. Horr, D.D.; the Rev. E. P. Brand, D.D., class of 1886; the Rev. C. R. McNally, class of 1900; Dean Shailer Mathews, D.D., class of 1887; the Rev. D. J. Neily, class of 1905; the Rev. C. H. Spalding, D. D.

To the Graduating class by Professor Anderson.

At the Trustees' dinner by the Rev. Charles H. Watson, D.D., President George E. Horr, D.D., the Rev. Charles A. Eaton, D.D., the Rev. James A. Francis, D.D., the Rev. Howard B. Grose, D.D., the Rev. O. C. S. Wallace, D.D., the Rev. Austin K. De Blois, Ph.D.

Summer School

It is planned to hold a summer school on June 11-21, 1912. The detailed plans will be published later. All communications relative to the school should be addressed to Professor Frederick L. Anderson, D.D., 169 Homer Street, Newton Centre, Mass.

The Society of Alumni

PRESIDENT

Edward P. Tuller, Class of 1887

VICE PRESIDENT

Maurice A. Levy, Class of 1900

CLERK

Winfred N. Donovan, Class of 1898

TREASURER

Edmund F. Merriam, Class of 1879

BOARD OF DIRECTORS

Edward P. Tuller, Class of 1887

Winfred N. Donovan, Class of 1898

Edmund F. Merriam, Class of 1879

Henry Hinckley, Class of 1863

William B. Whitney, Class of 1900

ORATOR

Lemuel Call Barnes, Class of 1878

ALTERNATE

William H. P. Faunce, Class of 1884

NECROLOGIST

Millard F. Johnson, Class of 1879

COMMITTEE ON NOMINATIONS

Henry Hinckley, Class of 1863

Charles E. Sawtelle, Class of 1904

Robert L. Webb, Class of 1893

COMMITTEE ON ENTERTAINMENT

William B. Whitney, Class of 1900

David M. Lockrow, Class of 1895

York A. King, Class of 1899

Neurology

- 1886 Napoleon Gregoire, d. August 15, 1908, aged 59
1882 Frederick Mark Young, d. October 22, 1910, aged 55
1860 Elbridge Pepper, d. November 13, 1910, aged 83
1864 Edward Oliver Stevens, d. Nov. 23, 1910, aged 72
1854 Daniel Worcester Faunce, d. January 3, 1911, aged 82
1855 Andrew Read, d. March 5, 1911, aged 82
1870 Dudley Cotton Bixby, d. March 9, 1911, aged 70
1857 Samuel Brooks, d. March 16, 1911, aged 80
1887 George Constantine Tsaras, aged 55
1876 Joshua Tinson Eaton, d. June 27, 1911, aged 71
1890 Hartwell John Bartlett, d. July 4, 1911, aged 47
1889 William Butler Crowell Merry, d. July 5, 1911, aged 50
1874 Leonard John Dean, d. July 5, 1911, aged 63
1872 Charles Frederick Meyers, d. August, 1911, aged 69
1890 Beniah Longley Whitman, d. November 27, 1911, aged 49

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All requests for catalogues and bulletins, and information regarding admission, courses, and opportunities, should be addressed to the President of the Institution.

Information regarding bequests may be obtained from the Treasurer, Mr. C. C. Barry, 60 State Street, Boston, or from the President of the Institution.

A form of bequest is as follows:

I give and bequeath to the Newton Theological Institution, located at Newton Centre, Mass., the sum of _____ dollars, to be applied to the uses and purposes of said Institution, under the direction of its Board of Trustees.

v.4:1
Dec.
1911

Andover
Bulletin / Newton
Theological Institution

v.4:1
Dec.
1911

Graduate Theological Union
Library
2400 Ridge Road
Berkeley, CA 94709

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VOLUME V

No. 1

The Newton
Theological
Institution

Founded 1825

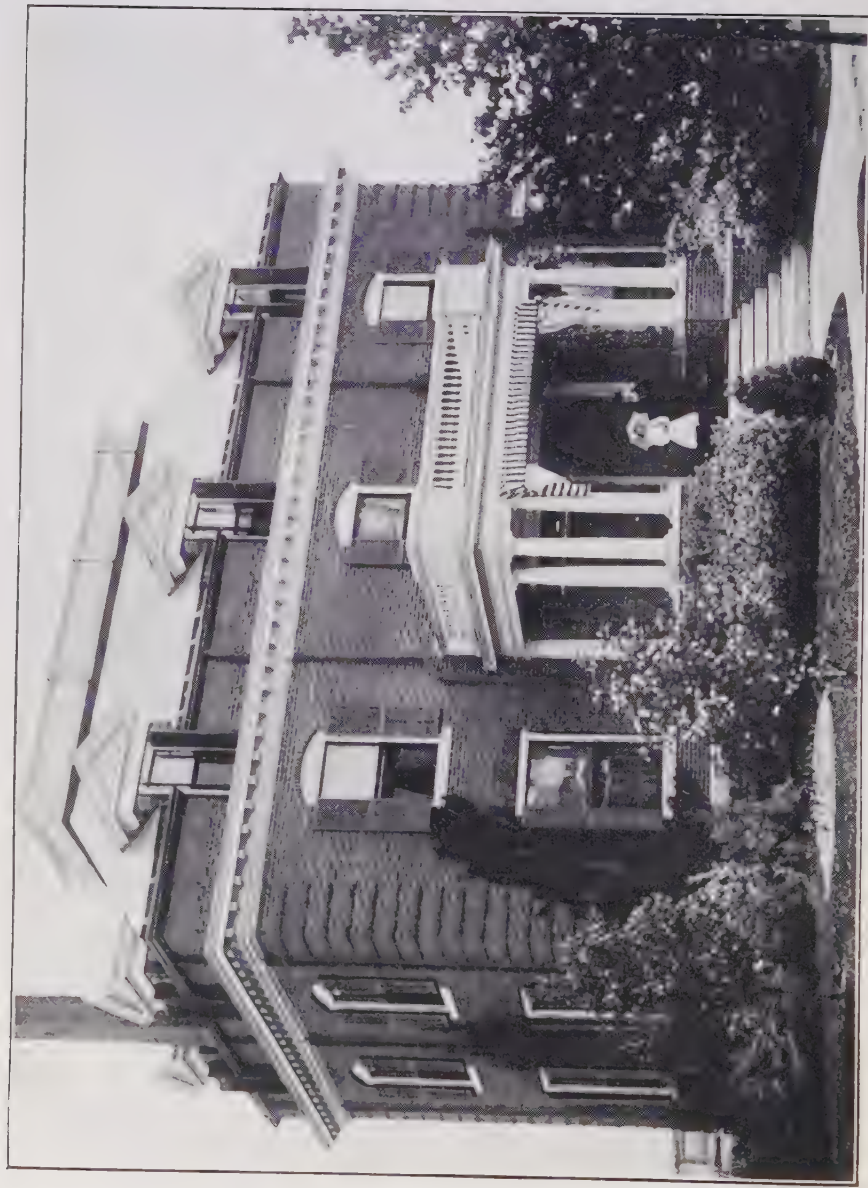
Incorporated 1826



The Catalogue
1912 - 1913

NEWTON CENTRE, MASSACHUSETTS
DECEMBER, 1912

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THE PRESIDENT'S HOUSE

The
Newton Theological Institution

ANNUAL CATALOGUE

FOR THE

EIGHTY-EIGHTH YEAR

1912-1913

NEWTON CENTRE, MASSACHUSETTS
DECEMBER, 1912

❁ 1913 ❁

JANUARY

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DECEMBER

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1914

JANUARY

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FEBRUARY

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MARCH

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APRIL

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MAY

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JUNE

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The Institution Calendar

1912

September 18, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.

September 19, **Thursday**, Recitations begin

September 21, **Saturday**, Examination of Delinquents

September 24, **Tuesday**, Opening Address by Professor Brown

October 26, **Saturday**, Examination of Delinquents

November 28-December 2, **Thursday** to **Monday**, Thanksgiving Recess

December 12, **Thursday**, Selection of Electives

December 14-19, **Saturday** to **Thursday**, Examinations

December 20-January 1, 1913, **Friday** to **Wednesday evening**, Recess

1913

January 1, **Wednesday**, Winter Term begins

January 30, **Thursday**, Day of Prayer for Colleges

February 8, **Saturday**, Examination of Delinquents

February 21, **Friday**, Selection of Electives

February 22, **Saturday**, Washington's Birthday

March 11-15, **Tuesday** to **Saturday**, Examinations

March 15-24, **Saturday afternoon** to **Monday**, Recess

March 24, **Monday**, Senior Class present Theses

March 25, **Tuesday**, Spring Term begins

April 19, **Saturday**, Patriot's Day

May 8, **Thursday**, Selection of Electives and Thesis Topics

May 17, **Saturday**, Examination of Delinquents

May 30, **Friday**, Memorial Day

May 27-31, **Tuesday** to **Saturday**, Examinations

June 1, **Sunday**, Baccalaureate Sermon by President Horr

June 2-4, **Monday** to **Wednesday**, Exercises of Anniversary Week

June 5, **Thursday**, Eighty-eighth Anniversary of the Institution; close of the Academic Year

June 10-20, **Tuesday** to **Friday**, Summer School

September 24, **Wednesday**, Autumn Term begins; Entrance Examinations at 8 A. M.; applicants for admission meet the Faculty at 9 A. M.

September 25, **Thursday**, Recitations begin

September 27, **Saturday**, Examination of Delinquents

September 30, **Tuesday**, Opening Address by Professor Anderson

November 1, **Saturday**, Examination of Delinquents

November 27-December 1, **Thursday** to **Monday**, Thanksgiving Recess

December 11, **Thursday**, Selection of Electives

December 19-23, **Friday** to **Tuesday**, Examinations

December 23-January 5, 1914, **Tuesday evening** to **Monday evening**, Recess

The Newton Theological Institution

Introduction

The Newton Theological Institution began in September, 1912, its eighty-eighth year as a Baptist school of theology. It entered originally upon its work in the autumn of 1825 as the result of a conviction at that time that the Baptist denomination should train its own ministry. From the outset the policy of Trustees and Faculty has been to maintain a school of high grade, to emphasize the place of the Bible as the foundation of instruction, and to add courses from time to time to meet current needs.

The catalogue of the seminary is intended to show from year to year what is actually taking place. It is not a programme for the future, but a record for the present. Newton has attached to itself a training school for Christian workers in Boston that has had a successful history of twenty years. It has enlarged seminary activities on the hill by a Summer School session in the month of June. Special attention is called to the variety of the courses offered in the autumn term of the present year, to the Summer School, and to the opportunities for training and Christian service that are offered to students in Boston and vicinity, as well as in the Institution itself.

The Board of Trustees

The Board of Trustees consists of forty-eight members, elected for four years, and is divided into four classes, one class retiring from service each year. To supply the vacancy thus occasioned an election is annually made of six members by the existing Board, of three by the Northern Baptist Education Society, and three by The Society of Alumni of The Newton Theological Institution.

CLASS I 1909—1913

Trustees elected by the Board of Trustees:

Mr. Dudley P. Bailey,	Everett
Mr. Henry T. Bailey,	North Scituate
Mr. Emery B. Gibbs,	Brookline
Rev. George E. Horr,	Newton Centre
Mr. George C. Whitney,	Worcester
Rev. Nathan E. Wood,	Arlington

Trustees elected by the Northern Baptist Education Society:

Mr. George E. Briggs,	Lexington
Rev. Maurice A. Levy,	Newton Centre
Mr. Oliver M. Wentworth,	Boston

Trustees elected by The Society of Alumni:

Rev. Thomas D. Anderson,	Brookline
Rev. Henry M. King,	Providence, R. I.
Rev. O. C. S. Wallace,	Baltimore, Md.

CLASS II 1910—1914

Trustees elected by the Board of Trustees:

Rev. Francis W. Bakeman,	Chelsea
Rev. Thomas E. Bartlett,	Pawtuxet, R. I.
Mr. Charles F. Byam,	Charlestown
Mr. Leonard H. Rhodes,	Brookline
Rev. John S. Lyon,	Holyoke
Rev. Charles H. Watson,	Belmont

Trustees elected by the Northern Baptist Education Society:

Mr. D. W. Abercrombie,	Worcester
Rev. Millard F. Johnson,	Boston
Rev. Edmund F. Merriam,	Boston

Trustees elected by The Society of Alumni:

Rev. Woodman Bradbury,	Cambridge
Rev. George Bullen,	Hingham
Rev. Frank Rector,	Pawtucket, R. I.

CLASS III 1911—1915

Trustees elected by the Board of Trustees:

Mr. Dwight Chester,	Newton Centre
Mr. Joseph L. Colby,	Newton Centre
Mr. Moses Grant Edmands,	Chestnut Hill
Rev. Irving B. Mower,	Waterville, Me.
Mr. Albert L. Scott,	Newton Centre
Rev. Edward P. Tuller,	Allston

Trustees elected by the Northern Baptist Education Society:

Mr. E. Nelson Blake,	Arlington
Rev. William H. P. Faunce,	Providence, R. I.
Mr. Eugene N. Foss,	Jamaica Plain

Trustees elected by The Society of Alumni:

Rev. Henry F. Colby,	Dayton, Ohio
Rev. John R. Gow,	Brattleboro, Vt.
Rev. Charles H. Spalding,	Cambridge

CLASS IV 1912—1916

Trustees elected by the Board of Trustees:

Rev. Alfred W. Anthony,	Lewiston, Me.
Rev. Thomas S. Barbour,	Wollaston
Rev. Franklin G. McKeever,	Newport, R. I.
Mr. Charles Edward Prior,	Hartford, Conn.

Mr. Edward E. Stevens,	Arlington
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Trustees elected by the Northern Baptist Education Society:

Mr. William E. Blodgett,	Woburn
Mr. Thomas B. Griggs,	Brookline
Mr. Henry H. Kendall,	Newton Centre

Trustees elected by The Society of Alumni:

Rev. Austen K. de Blois,	Brookline
Rev. Clifton D. Gray,	Chicago
Rev. Charles L. White,	New York, N. Y.

Officers of the Board

Rev. Charles H. Watson, *President*, Belmont
 Rev. Edward P. Tuller, *Secretary*, Allston, Boston
 Mr. Henry H. Kendall, *Treasurer*, 93 Federal Street, Boston

EXECUTIVE COMMITTEE

Charles H. Watson	Emery B. Gibbs
Dudley P. Bailey	George E. Horr
Francis W. Bakeman	Millard F. Johnson
Woodman Bradbury	Henry H. Kendall
Charles F. Byam	Edmund F. Merriam
Austin K. de Blois	Edward P. Tuller

FINANCE COMMITTEE

George E. Briggs	Dwight Chester
Charles F. Byam	Edward E. Stevens
	O. M. Wentworth

AUDITORS

M. Grant Edmands	Elmer E. Silver
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LIBRARY COMMITTEE

George E. Horr	Frederick L. Anderson
John M. English	Winfred N. Donovan
Charles R. Brown	Henry K. Rowe
	Richard M. Vaughan

EXAMINING COMMITTEE

O. C. S. Wallace	J. B. G. Pidge
Howard B. Grose	Herbert J. White
Austen K. de Blois	Arthur J. Roberts

COMMITTEE ON BUILDINGS AND GROUNDS

George E. Horr	M. Grant Edmands
	Albert L. Scott

FINANCIAL SECRETARY

Charles Hubbard Spaulding
Ford Building, Boston

The Faculty

GEORGE EDWIN HERR

President and Professor of Church History

President's House

JOHN MAHAN ENGLISH

Professor of Homiletics and Pastoral Duties

Bradford Court

CHARLES RUFUS BROWN

Professor of Biblical Interpretation, Old Testament

10 Chase Street

SAMUEL SILAS CURRY

Acting Professor of Elocution

Pierce Building, Boston

JESSE BURGESS THOMAS

Professor Emeritus of Church History

Brooklyn, N. Y.

FREDERICK LINCOLN ANDERSON

Professor of Biblical Interpretation, New Testament

169 Homer Street

WINFRED NICHOLS DONOVAN

Associate Professor in the Biblical Departments

25 Pleasant Street

HENRY KALLOCH ROWE

*Assistant Professor of Church History, Lecturer in Sociology,
and Librarian*

159 Warren Street

RICHARD MINER VAUGHAN

Professor of Christian Theology

63 Pleasant Street

JAMES PERCIVAL BERKELEY

Instructor in the Biblical Departments

169 Cypress Street

ALBERT EDWARD BAILEY

Instructor in Pedagogy

21 Lake Avenue

GEORGE HERBERT PALMER

Lecturer on Ethics

Cambridge

WILLIAM JACOB CLOUES

Alva Woods Assistant Librarian

24 Ripley Street

KARL ALBERT MANSFIELD

Superintendent of Buildings and Grounds

171 Cypress Street

Telephone 298-W Newton South

Faculty in order of appointment, except the President

Graduates of the Class of 1912

With the Degree of Bachelor of Divinity

- George Frederick Bolster (Bates College),
Pastor Baptist Church, South Medford
- Clifford Todd Clark (University of New Brunswick),
Pastor Baptist Church, Yarmouth, N. S.
- Edmund Hillyer Cochrane (University of New Brunswick),
Pastor Highfield Street Baptist Church, Moncton, N. B.
- Ernest Luther Converse (New Hampshire College),
Pastor Baptist Church, Meredith, N. H.
- Ralph Bertram Davis (Colby College),
Pastor Baptist Church, Loudon, N. H.
- John Addison Foote (Brown University),
Missionary to Japan
- Percy Raymond Hayden (Acadia University),
Pastor Baptist Church, Oxford, N. S.
- George Coleman Foster Keirstead (Acadia University),
Pastor Baptist Church, Windsor, N. S.
- Frank Leslie Orchard (University of New Brunswick),
Pastor Mount Auburn Baptist Church, Watertown, Mass.
- Charles Scroggin Pierce (Baylor University),
Pastor Baptist Church, Royse City, Tex.
- Amos Allan Rideout (Acadia University),
Pastor Blaney Memorial Baptist Church, Boston, Mass.
- Frank Connors Rideout (Acadia University),
Pastor Second Baptist Church, Bridgeport, Conn.
- Charles Riseborough (Manchester University),
Pastor Baptist Church, Lower Woods Harbor, N. S.

Francis Howard Rose (Colby College).

Missionary to the Philippines

Wallace Crooker Sampson (Boston Bible School and Ransom Institute), Pastor Baptist Church, Bar Harbor, Me.

Gordon Chester Warren (Acadia University),

Pastor Baptist Church, New Boston, N. H.

Howard Clarkson Whitcomb (Franklin College),

Pastor People's Baptist Church, Manchester, N. H.

Theodore Volney Witter (Colgate University),

Missionary to India

Without the Degree

Owen Evans Rutledge (McMaster University),

Pastor Baptist Church, Berwick, N. S.

Frank Montague Swaffield (Packard College),

Pastor Baptist Church, Claremont, N. H.

The Degree of Bachelor of Divinity

was conferred in June, 1912, also on

William Jacob Cloues. (The Newton Theological Institution, 1887.)

Peter Stewart MacGregor. (The Newton Theological Institution, 1880.)

The Degree of Master of Theology

was conferred in June, 1912, on

Leon Jermain Brace. (The Newton Theological Institution, B. D., 1908.)

William Ernest Braisted. (The Newton Theological Institution, B. D., 1910.)

Carl Herman Lager. (The Newton Theological Institution, B. D., 1909.)

Register of Students

Candidates for Degree of Master of Theology

Not in Residence

- Henry Rosebrook Boyer, *Fairville, N. B.*
University of New Brunswick; The Newton Theological Institution, B. D.,
1911.
Thesis: The Church and the Workingman.
- Ernest Luther Converse, *Meredith, N. H.*
New Hampshire College, 1906; The Newton Theological Institution, B. D.,
1911.
Thesis: Jesus' Teachings on the Family, and their Modern
Application.
- Ernest Wentworth Dow, *West Medway*
Colgate University, 1909; McCune College, Ph.D., 1893; The Newton
Theological Institution, B. D., 1911.
Thesis: Are the Social Standards of Jesus in Harmony with
Modern Sociology?
- Milton Ernest Fish, *Duluth, Minn.*
Harvard University, 1898; The Newton Theological Institution, B. D.,
1901.
Thesis: The Justification for Baptist Churches in the Light
of Present Conditions.
- William Arthur Lee, *Worcester*
University of Wisconsin, 1902; The Newton Theological Institution, B. D.,
1906.
Thesis: Growth of Pietism in Germany.
- Miles Franklin McCutcheon, *St. John, N. B.*
Acadia University, 1909; The Newton Theological Institution, B. D., 1911.
Thesis: The Church and the Workingman.

Charles Remington McNally, *New London, Conn.*

Acadia University, 1897; The Newton Theological Institution, B. D., 1907.

Thesis: Christianity and Socialism.

Robert Henry Pratt, *River Falls, Wis.*

University of Minnesota, 1905; The Newton Theological Institution, B. D., 1908.

Thesis: The New Testament Conceptions of the Christian Church and its Work.

Charles Horace Wheeler, *Somerset*

Brown University, 1882; The Newton Theological Institution, B. D., 1910.

Thesis: Christian Faith in Jewish and Pagan Symbolism, a Study of the Book of Revelation.

Jonas Hamilton Woodsum, *East Milton*

The Newton Theological Institution, B. D., 1910.

Thesis: The Theology of Schleiermacher.

Graduate Candidates for the Degree of Bachelor of Divinity

Not in Residence

Oren Nelson Bean, *Woodstock, N. H.*

Brown University, 1898; The Newton Theological Institution, 1901.

Thesis: The Virgin Birth.

William Byron Bezanson, *Glace Bay, N. S.*

Acadia University, 1894; The Newton Theological Institution, 1899.

Thesis: Paul's Gospel.

William Ernest Lombard, *Andover*

Colby University, 1893; The Newton Theological Institution, 1896.

Thesis: The Synoptic Problem.

Joseph Leishman Peacock, *Westerly, R. I.*

Brown University, 1900; Harvard University, A. M., 1902; The Newton Theological Institution, 1903.

Thesis: The Sabbatarian Position.

William Hartsor Woodall, *Clyde, N. C.*

Arkansas Institute, 1885; The Newton Theological Institution, 1898.

Thesis: The Epistle to the Hebrews.

Resident Graduate

John Allan Spidell, *Ellettsville, Ind.* 175 Cypress St.

Illinois Wesleyan University, 1905; A. M., 1906; Ph. D., Oscaloosa College, 1910; B. D., Crozer Theological Seminary, 1909; S. T. D., Temple College, 1911.

Undergraduate Students

The Senior Class—Class of 1913

Thomas Jefferson Cate, *Chester, N. H.* 21 Farwell Hall
Bates College, 1908.

Leonard Harris Crandall, *Moncton, N. B.* 177 Cypress St.
Acadia University, 1904.

Allan David Creelman, *Suffield, Conn.* 30 Sturtevant Hall
Brown University, 1910.

John Newton Garst, *New Market, Tenn.*
Carson and Newman College, 1909. 27 Sturtevant Hall

Frank Bradley Haggard, *Mexico, Mo.* 10 Chase St.
William Jewell College, 1909; Southern Baptist Theological Seminary.

Jesse Buell Jenkins, *Monticello, Mo.* 9 Sturtevant Hall
La Grange College, 1909.

Ernest Leslie Jones, *Whitman* 21 Farwell Hall
Union Christian College.

Samuel Lindsay, *Prestwick, Ayrshire, Scotland*
18 Sturtevant Hall

John Moore Maxwell, *Coleraine, Ireland* 175 Cypress St.
Colby College, 1910.

Charles Francis Potter, *Mattapan* 24 Farwell Hall
Bucknell University, 1907.

Hans Herbert Rohrbach, *Berlin, Germany* 34 Farwell Hall
Sidcup College, Kent, England.



VIEW AT INSTITUTION AVENUE

John Aldorous Tidd, Colby College, 1910.	<i>Houlton, Me.</i>	169 Cypress St.
Clifton Henry Walcott, Brown University, 1910.	<i>Leominster</i>	36 Farwell Hall
Clarence Lincoln Wheaton, Bates College, 1908.	<i>St. John, N. B.</i>	25 Farwell Hall
Percival Ford Wolfenden, University of Michigan.	<i>Morecambe, Eng.</i>	30 Sturtevant Hall
Hubert Arthur Wright, University of Michigan, 1910.	<i>Ann Arbor, Mich.</i>	24 Farwell Hall
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Adrian Theodore June, Missionary and Bible School.	<i>Nyack, N. Y.</i>	

The Middle Class—Class of 1914

Archibald Guinness Adams, Denison University, 1911.	<i>Hanyang, China</i>	43 Farwell Hall
Chester James Armstrong,	<i>Hampden Highlands, Me.</i>	2 Farwell Hall
George Theodore Baker, Furman University.	<i>Richmond, Va.</i>	22 Langley Road
George Foster Camp, Acadia University, 1910; A. M., 1912.	<i>Sheffield Academy, N. B.</i>	150 Warren St.
Herbert Fred'k Cawthorne, Brown University, 1911.	<i>Leominster</i>	36 Farwell Hall
Arthur Woodbury Clifford, Crozer Theological Seminary.	<i>Cambridge</i>	24 Sturtevant Hall
Robert Martin DeVault, Carson and Newman College, 1910.	<i>Jonesboro, Tenn.</i>	27 Sturtevant Hall
Clarence Morrison Fogg, Colby College.	<i>Methuen</i>	15 Sturtevant Hall
Warren Clifford Goodwin, Brown University, Colby College.	<i>Grasmere, N. H.</i>	21 Maple Park

Isaac Higginbotham, Colby College, 1911.	<i>Dorchester</i>	15 Sturtevant Hall
Herbert Eugene Levoy, University of Rochester.	<i>Star Lake, N. Y.</i>	26 Farwell Hall
Herbert Collins Long, William Jewell College, 1910; Brown University.	<i>Denver, Col.</i>	44 Farwell Hall
George Sayre Miller, Colgate University, 1911.	<i>Rahway, N. J.</i>	2 Farwell Hall
Harvey John Moore, Des Moines College, 1911.	<i>Rose Hill, Iowa</i>	177 Cypress St.
Chester Jay Underhill, William Jewell College, 1911.	<i>Melrose Highlands</i>	The Grafton
Guy Linwood Vannah, Boston Bible School and Ransom Institute, 1911.	<i>Rockland, Me.</i>	22 Farwell Hall
Howard Abner Welch, Bates College, 1912.	<i>North Attleboro</i>	26 Farwell Hall

The Junior Class—Class of 1915

Harry Gilbert Brown Brown University, 1912.	<i>Rutherglen, Lanark, Scotland</i>	Brookline
Richard Ernest Corum, Carson and Newman College, 1911.	<i>Riddleton, Tenn.</i>	18 Sturtevant Hall
Peter Lawson Cosman, St. John Business College.	<i>St. John, N. B.</i>	163 Cypress St.
William Henry Cutler, Denison University, 1910.	<i>Carthage, Ill.</i>	33 Farwell Hall
Frederick Milton Derwacter, Denison University, 1912.	<i>Huntington, W. Va.</i>	34 Farwell Hall
Frank Russell Doleman, Acadia University.	<i>Allendale, N. S.</i>	150 Warren St.
Theodore Fieldbrave, Drew Theological Seminary.	<i>Allahabad, India</i>	6 Farwell Hall

Donald Fletcher, Gordon School.	<i>Fitzwilliam, N. H.</i>	6 Farwell Hall
Frederick William French,	<i>Springfield</i>	12 Sturtevant Hall
Arthur Kenneth Herman, Dalhousie College, 1911; A. M., Acadia University, 1912.	<i>Dartmouth, N. S.</i>	6 Sturtevant Hall
Richard Jacob Inke, Porto Alegre Seminary, Brazil; Rochester Theological Seminary, German Department.	<i>Nova Odessa, Santo Paulo, Brazil</i>	4 Farwell Hall
John Marcus Kester, Wake Forest College, 1912.	<i>King's Mountain, N. C.</i>	23 Farwell Hall
Morris Mills Leonard, Massachusetts Institute of Technology.	<i>Warren, Pa.</i>	12 Sturtevant Hall
Francis Penley Manley, McMinnville College, 1912.	<i>McMinnville, Ore.</i>	43 Farwell Hall
Leslie Bates Moss, Denison University, 1911.	<i>Malden</i>	41 Farwell Hall
Harry Evan Owings, Richmond College, 1912.	<i>Baltimore, Md.</i>	42 Farwell Hall
Mark Bangs Paddock, William Jewell College, 1911.	<i>Kansas City, Mo.</i>	44 Farwell Hall
Chellis Vielle Smith, Colby College.	<i>Deerfield Centre, N. H.</i>	25 Farwell Hall
Allen Lawrence Tedford, McMaster University.	<i>Windsor, N. B.</i>	43 Farwell Hall
Arthur Sheridan Westneat, Georgetown College, 1911; A. M., 1912.	<i>Prahran, Victoria, Australia</i>	32 Farwell Hall
Elmer Baughn Whitcomb, Franklin College, 1912.	<i>Elwood, Ind.</i>	33 Farwell Hall
Fred Ellsworth Wolf, Denison University, 1912.	<i>Toledo, Ohio</i>	31 Farwell Hall
Emery Johnson Woodall, Wake Forest College, 1911.	<i>Clyde, N. C.</i>	23 Farwell Hall

Christopher Columbus Young, *Hubbard, Tex.* 135 Langley Road
Louisiana Baptist College, 1895.

Ernest Ambrose Trites, *Moncton, N. B.* 17 Pleasant St.
Colby College.

Missionary Students

By vote of the Trustees, young women looking forward to foreign missionary service, and recommended by the Woman's Baptist Foreign Missionary Society, are admitted to class-room work in the Institution, under the direction of the Faculty.

While they are pursuing their studies, they are resident in Hasseltine House, located near the Seminary grounds, and are under the immediate supervision of the Board of the Woman's Baptist Foreign Missionary Society.

Amy Reed Crosby, *Centerville*
Garland Kindergarten Training School, 1906.

Edith Emily Hollis, *Montello*
Bridgewater Normal School, 1906.

Summary of Students

By Classes

Graduate Students	16
Senior Class	17
Middle Class	17
Junior Class	25
Women	2
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	77
Gordon School	97
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	174

By States and Countries

Maine	3	Michigan	1
New Hampshire	6	Wisconsin	1
Massachusetts	19	Minnesota	1
Rhode Island	1	Iowa	1
Connecticut	2	Missouri	3
New York	1	Colorado	1
New Jersey	1	Oregon	1
Pennsylvania	1	New Brunswick	8
Maryland	1	Nova Scotia	3
Virginia	1	Brazil	1
West Virginia	1	England	1
North Carolina	3	Scotland	2
Tennessee	3	Ireland	1
Texas	1	Australia	1
Ohio	1	Germany	1
Indiana	2	India	1
Illinois	1	China	1

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By Colleges

Acadia University	7	McCune College	1
Bates College	3	McMaster University	1
Brown University	9	McMinnville College	1
Bucknell University	1	Mass. Institute of Technology	1
Carson and Newman College	3	Oscalosa College	1
Colby College	8	Richmond College	1
Colgate University	2	Sidcup College, England	1
Dalhousie College	1	Temple College	1
Denison University	5	Union Christian College	1
Des Moines College	1	University of Michigan	2
Franklin College	1	University of Minnesota	1
Furman University	1	University of New Brunswick	1
Georgetown College	1	University of Rochester	1
Harvard University	2	University of Wisconsin	1
Illinois Wesleyan University	1	Wake Forest College	2
La Grange College	1	William Jewell College	4
Louisiana Baptist College	1		

General Information

Location and Buildings

Newton Centre, the seat of the Institution, is seven miles from Boston, the fifth city of the country, with a population of 670,000, famous as the educational and cultural centre of North America. Newton, one of its most beautiful suburbs, is sufficiently aside from the stir of business and society to offer the quiet needed for scholarly pursuits, yet near enough to allow the freest participation in the city's intellectual life.

The Newton Theological Institution is one of seven Protestant theological seminaries in or near the city. Harvard University, Boston University, and Tufts College are also at hand.

Library facilities are unsurpassed. The thirty thousand books in the seminary library are supplemented by the Newton city library and by more than a million volumes in the Harvard University and Boston Public Libraries, and these again in the realm of theology by the General Theological Library of Boston with twenty thousand volumes.

The historical and literary associations of Boston are of the greatest interest, and it is consequently the Mecca of many a tourist. On this account it is also a favorite convention city, and scarcely a week goes by without an important conference, social, educational, or religious.

A city of two-thirds of a million inhabitants offers endless opportunity for missionary activity, and for the investigation of sociological problems. University settlements, the Salvation Army and institutional churches, the Associated Charities, industrial schools, young people's clubs, and the activities of the Massachusetts Baptist Missionary Society furnish channels

for organized effort, and students are encouraged to share in this work as far as may be consistent with their obligations to the school.

Lectures, addresses, and concerts follow each other in continuous succession during the fall and winter. The weekly concerts of the Boston Symphony Orchestra offer the choicest means of musical cultivation; the art exhibitions of the museums, libraries and clubs are an æsthetic privilege of the highest value; the schools of oratory give the student the opportunity of studying elocution under the best masters; and the historical, social and religious advantages of the city constitute a liberal education in themselves. The day has passed when the modern minister can do without this broad training, and equip himself satisfactorily without the refinements for which Boston long ago won renown.

In Newton the seminary has an ideal location. It occupies the whole summit of one of the sightliest hills in eastern Massachusetts. Its beautiful campus, artistically adorned with trees and shrubs, and with a fringe of the old forest on its western ridge, offers the generous freedom of its fifty acres. From the hill there is an overlook of many miles across the wooded country, dotted with the smaller cities, to the far New Hampshire heights crowned by Mount Monadnock on the north, and across the quieter expanse of the more rural Old Colony district on the south, while to the east one may descry the gilded dome of the State House and the slender shaft of Bunker Hill Monument.

There are six principal buildings, conveniently arranged on the roomy hilltop. The comparatively new Hills Library occupies the site of the original Mansion House, well known to those familiar with Newton fifty years ago. It is near the centre of the campus with the dormitories, Farwell and Sturtevant Halls, on either side. Beyond Farwell Hall toward the north on the brow of the hill is Colby Hall, which contains the lecture rooms,

the chapel, and the President's office. Beyond Sturtevant Hall to the south is the gymnasium. Sturtevant Hall has been entirely refitted within a few years, including shower-baths in the basement. On the east side of the quadrangle in the rear of the Library is the President's house, a modern brick structure in the colonial style. Carefully laid out walks and drives, tennis courts, and a new athletic field adapted to baseball and football furnish ample opportunities for exercise. On such a site and with such accommodations there can hardly fail to be, as there always has been, a cheerful and profitable community life.

To reach Newton Centre, the visitor should take one of the frequent trains at the South Station, Boston, which require twenty to twenty-five minutes for the run; or should take a Newton Boulevard electric car at the Subway and change to a Lake Street-Newton Highlands car. This method requires less than an hour. Newton Centre should be differentiated sharply from Newton or Newtonville or any other of the numerous Newtons.

The Admission of Students

The Institution, through its Trustees, is under the supervision of the Baptist churches of New England. It is intended to prepare students for the Christian ministry in Baptist churches, but representatives of any Christian denomination may be admitted upon approval of the Faculty, and students who are able to comply with the terms of admission may be received, though they plan to enter some other of the modern public activities of the Christian Church.

The Institution will receive as students such persons only as give evidence to the Faculty of possessing suitable character, attainments and qualifications, and of being influenced by proper motives in seeking theological instruction. They are expected to present ordination papers, a license to preach, or a vote of



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the church to which they belong approving their purpose to take a theological course.

Students are admitted to membership in the seminary and to the occupancy of rooms in the dormitories on condition that their conduct in word and act in the buildings and on the grounds is becoming a minister of the Gospel.

The courses of study are designed for those who have completed a regular college course and have obtained a degree upon graduation. Students for the ministry are advised to pursue the B. A. course, as on the whole the best adapted to ministerial training. Students who have completed a college course and *have received some other degree than B. A. will be admitted.*

Those who are not graduates must approve themselves to the Faculty, by examination or otherwise, as qualified to pursue the course successfully. Correspondence will bring the necessary information on this point.

Students who desire, at the beginning of their Junior year, to enter at once upon the course which leads to the Degree of Bachelor of Divinity, must come prepared in Greek. They should have an accurate knowledge of the inflection and of the general principles of the syntax of the Greek language, and should be able to translate the Anabasis of Xenophon or the New Testament with accuracy and reasonable facility.

Students who desire the B. D. course, but are not prepared in Greek, will be given an opportunity at the beginning of the Junior year to make good their deficiency in the beginners' Greek class. In this case an additional elective, other than in the New Testament, is required in the senior year.

The course which leads to the degree of Bachelor of Divinity on graduation (see page 67) is recommended to students as the best. Men desiring to omit Greek may elect other courses in place of Greek studies, and may receive a diploma at the end of the whole course.

All students who enter the Junior class are expected to be familiar with the English Bible, and especially with the historical books. They are urged to devote as much time as possible during the summer preceding their entrance to a thorough mastery of an outline of the contents of these books.

Advanced Standing

Applicants for advanced standing will be required to pass an examination in the studies that have been pursued by the class they wish to enter, but students honorably dismissed from other theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course or its equivalent. Such students must produce testimonials of their good standing and regular dismission before they can be received. In special cases students who present certificates for theological work completed in college will receive credit for corresponding courses at this Institution.

The Institution gives full credit for equivalents of Newton courses taken at Acadia University with satisfactory standing.

The Institution has entered into an agreement with Brown University whereby men who take certain courses at Brown and attain the grade of C, or pass a successful examination at Newton, will be credited toward graduation in theology as follows: university studies in *Biblical Literature and History*, courses 1, 2 (see catalogue of Brown University) — 132 hours; courses 13, 17, 18, 14, 19, 20 — 112 hours; courses 7-12 — 108 hours; in *English*, course 7 — 33 hours; in all, 385 hours out of a grand total of 1,452 for the whole theological course.

Special Students

The President and Faculty are authorized, in their discretion, to admit to the classes of the Institution special students not

candidates for degrees who in their opinion are capable of profiting by the instruction given in the Institution. Such students upon the completion of their special course may be granted a certificate covering the work done. Special students are expected to attend regularly the courses for which they have entered.

Entrance examinations will be held in Colby Hall, Wednesday, September 24, 1913, beginning at eight o'clock. Applicants should present themselves at that time for examination.

Students will also be admitted at the beginning of the Winter and Spring terms. See Calendar, page 2.

The Gordon School

The Institution has under its oversight in Boston this training school for Christian workers. Suitable instruction is provided for young men and women, to enable them to become pastor's assistants, Sunday school workers, church visitors, and missionaries, either in the city or abroad.

Ninety-five students are enrolled this current year. Many of them are assisting the Baptist City Mission Society in religious and social service. A special bulletin of the Gordon School may be obtained by addressing the Dean, Rev. N. R. Wood, The Gordon School, Clarendon and Montgomery Streets, Boston, Mass.

Recent Changes in the Curriculum

The courses of study in a school that aims to meet the changing demands of the age must of necessity undergo frequent revision. Special attention has been given to the curriculum by the Faculty in recent months, and a number of changes have been introduced in the interest of greater efficiency. The principal changes are noted below.

1. *The number of prescribed hours has been increased* so that three-fourths of the total number of hours required for the completion of the three years' course are now prescribed. This is in line with the present educational tendency, and is designed to increase the thoroughness of theological training.

2. *The study of Hebrew is no longer prerequisite to obtaining the degree of Bachelor of Divinity.* The Faculty, however, continues to urge the election of Hebrew as essential to a full knowledge of the Old Testament.

3. A new emphasis is put upon the *development of religious thought* in the Old and New Testaments. To make this possible the courses in Old Testament Literature and Theology have been transferred to the Autumn and Winter terms of the Middle year, and the time extended from two hours to three in the Autumn term. The course in New Testament Interpretation in the Spring term of the Junior year has been reduced in time from four hours to two, and a new course is added on New Testament Life and Thought. At the same time the course on New Testament Introduction has been transferred from the Autumn term to the Winter term (two hours) and the Spring term (one hour).

4. There has been a considerable *rearrangement in the Depart-*

ment of Church History. An hour has been transferred from the Autumn term of the Middle year to the Spring term of the Junior year. This makes possible the completion of Roman Christianity during the Junior year, the advance of the German Reformation to the Autumn term of the Middle year, and the inclusion of the English Reformation in the Spring term of the Middle year. There are also some changes in electives.

5. There is a *rearrangement of topics and hours in Theology* in accordance with the change of method. Christian Ethics is made a prescribed study.

6. The courses in the department of Homiletics and Pastoral Theology have been reclassified. *Expository Preaching* is prescribed in the Autumn and Winter terms of the Middle year. Church Polity, taught by Professors Anderson and English, is prescribed in the Spring term of the Senior year.

7. *New courses have been introduced into the Junior year* in Interbiblical History and Literature and in The Sociological Approach.

8. Special attention is also called to the groups of courses in Sociology, Religious Education, and Missions on page 39.

The Curriculum by Departments

Old Testament Interpretation

PROFESSOR BROWN AND ASSOCIATE PROFESSOR DONOVAN

(For courses 1-8, see pages 43-48; 9a-20, pages 54-61.)

1. Elements of the Hebrew language. Autumn term, three hours a week; Junior class. Professor Brown.

2. Interpretation of Old Testament historical books. Autumn term, three hours a week; Junior class. Professor Donovan.

3. Grammatical study of Hebrew prose. Winter term, four hours a week; Junior class. Professor Brown.

4. Interpretation of Old Testament prophetic books. Winter term, four hours a week; Junior class. Professor Donovan.

6. Exegesis of II Kings; special hermeneutics for poetry and prophecy. Spring term, four hours a week; Junior class. Professor Brown.

7. Interpretation of the later books of the Old Testament. Spring term, four hours a week; Junior class. Professor Donovan.

5. Old Testament Literature and Theology. Autumn term, three hours a week; Middle class, prescribed. Professor Donovan.

8. Old Testament Literature and Theology. Winter term, two hours a week; Middle class, prescribed. Professor Donovan.

9a. Rapid reading of Hebrew. Autumn term, two hours a week, elective. Professor Brown.

10a. Exegesis of Jeremiah. Autumn term, two hours a week, elective. Professor Brown.

11a. Study of Hebrew poetry. Autumn term, two hours a week, elective. Professor Donovan.

13. Rapid reading of Hebrew. Winter term, two hours a week, elective. Professor Donovan.

14. Exegesis of Jeremiah. Winter term, two hours a week, elective. Professor Brown.

15. Interpretation of Zechariah. Winter term, two hours a week, elective. Professor Donovan.

16. Messianic Prophecy (Seminar course). Winter term, two hours a week, elective. Professor Brown.

17. Elements of Syriac. Winter term, two hours a week, elective. Professor Donovan.

18. Rapid reading of Hebrew. Spring term, two hours a week, elective. Professor Donovan.

19. Exegesis of Isaiah 40-66. Spring term, four hours a week, elective. Professor Brown.

20. Messianic Prophecy, continuation of course 16. Spring term, two hours a week, elective. Professor Brown.

12. Elements of Arabic. Spring term, two hours a week, elective. Professor Donovan.

ELECTIVES IN 1914-1915

The following courses will be offered in 1914-15 in place of 9a, 10a, 11a, 13, 14, 15, 16, 17, 18, 19, 20, 12:

9. Rapid reading of Hebrew. Autumn term, two hours a week. Professor Brown.

10. Exegesis of Ezekiel. Autumn term, two hours a week. Professor Brown.

11. Study of Hebrew poetry. Autumn term, two hours a week. Professor Donovan.

13a. Rapid reading of Hebrew. Winter term, two hours a week. Professor Brown.

14a. Exegesis of Nahum, Habakkuk, and Zephaniah. Winter term, two hours a week. Professor Brown.

15a. Interpretation of Amos and Hosea. Winter term, two hours a week. Professor Donovan.

16a. Hebrew History. Winter term, two hours a week. Professor Donovan.

17a. Elements of Aramaic. Winter term, two hours a week. Professor Donovan.

18a. Rapid reading of Hebrew. Spring term, two hours a week. Professor Brown.

19a. Exegesis of Isaiah. Spring term, four hours a week. Professor Brown.

20a. Hebrew Institutions. Spring term, two hours a week. Professor Donovan.

12a. Elements of Assyrian. Spring term, two hours a week. Professor Donovan.

New Testament Interpretation

PROFESSOR ANDERSON, ASSOCIATE PROFESSOR DONOVAN
AND MR. BERKELEY

1. The Language and Interpretation of the New Testament. Autumn term, four hours a week; Junior class. Professor Anderson.

2, 6 and 11. Beginners' Greek course. Four hours a week throughout the year. Mr. Berkeley.

3. First Corinthians. For a section of the Junior class. Autumn term, four hours a week. Mr. Berkeley.

4. Interbiblical History and Thought. Palestinian Geography. Junior class, prescribed. Autumn term, two hours a week. Mr. Berkeley.

5 and 7. The Discourses of Jesus. Winter term, four hours a week. For the Junior class in two divisions. Professor Anderson and Mr. Berkeley.

8. New Testament Introduction. Junior class, prescribed. Winter term, two hours a week. Professor Anderson.

9. History of New Testament Life and Thought. Junior class, prescribed. Spring term, two hours a week. Professor Anderson.

10 and 12. Galatians. Junior class, prescribed. Spring term, two hours a week. Mr. Berkeley.

13. New Testament Introduction (continued: cf. Course 8). Junior class, prescribed. Spring term, one hour a week. Professor Anderson.

14a. The Epistle to the Ephesians. Elective in Autumn term. Two hours a week. Professor Donovan.

15a. What Jesus said about Himself. Elective in Autumn term, two hours a week. Professor Anderson.

17a and 20a. The Life of Christ. Elective in Winter and Spring terms, two and four hours a week. Professor Anderson.

18a. The New Testament Canon. Elective in Winter term, two hours a week. Professor Donovan.

19a. The Second Epistle to the Corinthians. Elective in Winter term, two hours a week. Mr. Berkeley.

21a. Rapid Reading of Greek. Elective in Spring term, two hours a week. Professor Donovan.

22a. The Epistle to the Galatians. Elective in Spring term, two hours a week. Mr. Berkeley.

23a. The History of New Testament Life and Thought. Elective in Spring term, two hours a week. Professor Anderson.

ELECTIVES IN 1913-1914

14. The First Epistle to the Corinthians. Autumn term, two hours a week. Professor Anderson.

15. The Life of Paul. Autumn term, two hours a week. Professor Donovan.

16. The Gospel Teaching about the Parousia. Autumn term, two hours a week. Professor Anderson.

17. The Epistle to the Ephesians. Winter term, two hours a week. Professor Donovan.

18. Textual Criticism. Winter term, two hours a week. Professor Donovan.

19. John 13-17. Winter term, two hours a week. Professor Anderson.

20. The Johannine Problem. Spring term, two hours a week. Professor Anderson.

21. Rapid Reading of Greek. Spring term, two hours a week. Professor Donovan.

22. The Epistle to the Hebrews. Spring term, two hours a week. Mr. Berkeley.

23. The History of New Testament Life and Thought. Spring term, two hours a week. Professor Anderson.

24. The Epistle to the Galatians. Spring term, two hours a week. Mr. Berkeley.

For Graduate Courses in the New Testament Department, see page 64.

Church History

PROFESSOR HARR AND ASSISTANT PROFESSOR ROWE

1. Primitive Christianity. Autumn term, two hours a week; Junior class, prescribed. Professor Rowe.

2. Theological Propædæutic. Autumn term, one hour a week; Junior class, prescribed. Professor Harr.

3. Greek Christianity. Winter term, two hours a week; Junior class, prescribed. Professor Rowe.

4. Roman Christianity. Spring term, three hours a week; Junior class, prescribed. Professor Rowe.

5. The Sociological Approach. Spring term, two hours a week; Junior class, prescribed. Professor Rowe.

6. The German and Swiss Reformation. Autumn term, three hours a week; Middle class, prescribed. Professor Horr, or Professor Rowe.

7. Calvinism in Western Europe. Winter term, three hours a week; Middle class, prescribed. Professor Horr.

8. The English Reformation, from Wycliffe to the accession of Elizabeth, and Later Continental History. Spring term, three hours a week; Middle class, prescribed. Professors Horr and Rowe.

9. Social Reforms in the United States. Autumn term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

11. Religion and Politics in the Far East. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

12. Problems of the City. Winter term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

13. The Problem of the Rural Church. Spring term, two hours a week; Middle and Senior classes, elective. Professor Rowe.

14. Puritanism and the Dissenting Churches. Autumn term, two hours a week; Senior class, elective. Professor Horr.

15. Christianity in the Nineteenth Century. Winter term, two hours a week; Senior class, elective. Professor Horr.

16. History and Present Problems of American Baptists. Spring term, two hours a week; Senior class, elective. Professor Rowe.

ELECTIVES IN 1913-1914

9a. Social History of Christianity. Autumn term, two hours

a week; Middle and Senior classes, elective. Professor Rowe.

14. Puritanism and the Dissenting Churches. Autumn term, two hours a week; Senior class, elective. Professor Horr.

10. Comparative Religion. Winter term, two hours a week; Middle and Senior classes, elective. Professor Horr.

15. Christianity in the Nineteenth Century. Winter term, two hours a week; Senior class, elective. Professor Horr.

16a. History and Organization of Modern Protestant Denominations. Winter term, two hours a week; Senior class, elective. Professor Rowe.

16. History and Present Problems of American Baptists. Spring term, two hours a week; Senior class, elective. Professor Rowe.

Christian Theology

PROFESSOR VAUGHAN

It is the aim of this department to acquaint the student with the fundamental truths of Christianity in terms which constitute them a vital message to men of our time. The method consists of lectures, assigned readings in standard theological works, recitation and discussion, presentation of essays upon salient themes. Constructive thinking in the light of the widest possible information is encouraged. Emphasis is placed upon the distinctive characteristics of Christian theology as they centre in the historic revelation of God in Christ.

1. Prolegomena to Theology. Autumn term, two hours a week; Middle class, prescribed.

2. The Christian Doctrine of God. Winter term, three hours a week; Middle class, prescribed.

3. The Christian Doctrine of Man and Sin. Spring term, three hours a week; Middle class, prescribed.

4. The Christian Doctrine of Salvation. Autumn term, three hours a week; Senior class, prescribed.

5. Christian Ethics. Winter term, three hours a week; Senior class, prescribed.

6. The Christian Doctrine of Things to Come. Spring term, three hours a week; Senior class, prescribed.

7. The Atonement. Winter term, 1913, three hours a week; Senior class, prescribed.

ELECTIVES FOR 1913-14

8. The Makers of Modern Protestant Theology. Winter term, three hours a week; Senior class, elective.

9. The Theology of the Great Poets. Spring term, two hours a week; open to members of the Middle and Senior classes, elective.

Homiletics

PROFESSOR ENGLISH

1. The Preacher Himself and the Sermon. Autumn term, two hours a week; Junior class, prescribed.

2. Materials for Preaching. Winter term, two hours a week; Junior class, prescribed.

3. Expository Preaching. Autumn term, two hours a week; Middle class, prescribed.

4. Expository Preaching, continued. Winter term, two hours a week; Middle class, prescribed.

5. Modern Psychology in its Relation to Preaching. Spring term, two hours a week; Middle class, prescribed.

6. The Minister's Conduct of Public Worship. Autumn term, three hours a week. Senior class, prescribed.

7. Pastoral Theology: Pastoral Leadership in the Varied Activities of the Church. Winter term, three hours a week; Senior class, prescribed.

8. Religious Education. Spring term, two hours a week; Senior class, prescribed.

9. Church Polity. Spring term, two hours a week; Senior class, prescribed.

10a. Modern English and Scotch Ministers. Autumn term, two hours a week; Middle and Senior classes, elective.

11a. Modern American Ministers. Winter term, two hours a week; Middle and Senior classes, elective.

12a. The Addresses of Jesus, Peter, and Paul. Spring term, two hours a week; Middle and Senior classes, elective.

Public Preaching in the chapel by members of the Senior and Middle classes, each week, with criticism by the professors of Homiletics and of Elocution, and by all the classes. The professor of Homiletics also hears the students in preaching services outside the seminary.

ELECTIVES IN 1913-1914

10. The Social Preaching of Amos. Autumn term, two hours a week; Middle and Senior classes.

11. The Pastor's Evangelistic Equipment and Methods. Winter term, two hours a week; Middle and Senior classes.

12. The Conversations of Jesus. Spring term, two hours a week; Middle and Senior classes.

13. Modern English and American Ministers. Two hours a week throughout the year; elective for graduates.

14. The Addresses of Jesus, Peter, and Paul. Two hours a week throughout the year; elective for graduates.

15. Expository Preaching. A course in Constructive Homiletics. Two hours a week throughout the year; elective for graduates.

Elocution

PROFESSOR CURRY

1. Breathing and voice culture. Autumn term, one hour a week; Junior class.

2, 3. Elemental principles of vocal expression. Winter and Spring terms, one hour a week; Junior class.

4. Vocal expression, continued. Autumn term, one hour a week; Middle class.

5, 6. Purpose of expression, phonology, and articulation. Winter and Spring terms, one hour a week; Middle class.

7. Extemporaneous speaking, oratorical pantomime. Autumn term, two hours a week, besides additional work with each member of the class upon individual needs; Senior class.

8, 9. Reading of the Bible and hymns; general laws of expression. Winter and Spring terms, two hours a week, besides personal work as in the autumn term; Senior class.

Courses in Sociology

The following courses of sociological study are described in the department of Church History, and are taught by Professor Rowe. They are grouped here for convenience.

The Sociological Approach. Spring term, two hours a week; Junior class, prescribed.

Social History of Christianity. Autumn term, two hours a week; Middle and Senior classes, elective.

Social Reforms in the United States. Autumn term, two hours a week; Middle and Senior classes, elective.

Problems of the City. Winter term, two hours a week; Middle and Senior classes, elective.

The Problem of the Rural Church. Spring term, two hours a week; Middle and Senior classes, elective.

The following courses are closely allied:

Hebrew Institutions. 1913, Spring term, two hours a week; Middle and Senior classes, elective. Professor Donovan.

The Social Teaching of Amos. 1913, Autumn term, two hours a week; Middle and Senior classes, elective. Professor English.

Courses in Religious Education

There is a growing demand for courses for seminary instruction in the theory and practice of education. The educational side of church activity holds a far larger place than formerly, and the minister needs training for expert leadership. The following courses have a regular place in the schedule of the Institution in alternate years.

Religious Pedagogy. Autumn term, 1913, one hour a week; Middle and Senior classes, elective. Mr. Bailey.

Educational Psychology. Autumn term, 1914, one hour a week; Middle and Senior classes, elective. Mr. Bailey.

The following course is closely allied:

Religious Education. Spring term, two hours a week; Senior class, prescribed. Professor English.

Courses in Missions

The Edinburgh Missionary Conference in 1910 recommended certain studies in preparation for missionary service. Those that are regarded as fundamental are pedagogy, comparative religion, missionary history, theory and practice, and sociology, besides a mastery of the Bible and the essentials of Christianity. The following courses correspond closely to those mentioned, and missionary students are expected to take those that are elective.

Religious Pedagogy. Autumn term, 1913, one hour a week; Middle and Senior classes, elective. Mr. Bailey.

Comparative Religion. Winter term, 1914, two hours a week; Middle and Senior classes, elective. Professor Horr.

Religion and Politics in the Far East. Winter term, 1913, two hours a week; Middle and Senior classes, elective. Professor Rowe.

The Sociological Approach. Spring term, two hours a week; Junior class, prescribed. Professor Rowe.

Social History of Christianity. Autumn term, 1913, two hours a week; Middle and Senior classes, elective. Professor Rowe.

The following courses are also regarded as especially useful:

Old Testament 2, 4, 5, 7, 8; New Testament 1, 2, 5, 8, 12, 13*a*, 16*a*; Church History 1, 16; Christian Theology 1, 2, 3, 4, 5; Homiletics 1, Expository Preaching (two terms); Church Polity.

Course in Ethics

A course in Ethics was given in the Autumn term, 1912, two hours a week, by Professor George Herbert Palmer of Harvard University.

Prescribed and Elective Studies

The course provides for three years of study. Each year is divided into three terms. The studies are in part prescribed, in part elective. Each student is required to attend not less than thirteen hours a week of recitations and lectures in any term of the Junior and Middle years, and twelve hours a week in any term of the Senior year. Two additional hours must be maintained as an average throughout the course. In addition to the prescribed studies of any term, each student must select from the elective studies of that term courses sufficient to make, with the prescribed studies, the required number of hours — fifteen in the Junior and Middle years, and fourteen in the Senior year. Students in any of the classes, with the approval of the Faculty, may elect studies in excess of the required number of hours. Students who take elementary Greek in the Junior year are required to take an additional elective in the Senior year in a department other than the New Testament. Elective studies, when chosen, become required studies.

The prescribed and elective courses, presented in this catalogue, are for the most part those of the current year, and, when the future is concerned, they represent the normal schedule. Changes may be made at any time.

The prescribed work is as follows:

The Curriculum by Terms

Prescribed Studies—The Junior Year

AUTUMN TERM

Old Testament. — 1. Instruction in Hebrew Orthography and Etymology by the inductive method, using Harper's textbooks and the book of Genesis; translations from English into Hebrew with blackboard exercises in writing the Hebrew of Genesis 1-3 and the inflections of the language. Three hours a week. Professor Brown.

2. Rapid interpretation of passages selected from the historical books of the Old Testament. Prescribed for Juniors who do not elect Hebrew. Three hours a week. Professor Donovan.

New Testament. — 1. The Language and Interpretation of the New Testament. General survey of the field of New Testament study. Studies in the Greek of the New Testament, with constant reference to classical Greek. The Acts and the Epistle to the Galatians as a basis for the study of syntax and the principles of interpretation. Exercises in paraphrase and word study. Brief introduction to the study of Textual Criticism and the New Testament Canon. Four hours a week. Professor Anderson.

2. Beginners' Greek Course. Elements of Greek for Juniors who come without preparation in that language and yet desire the degree of Bachelor of Divinity. In place of New Testament Course 1 above. Four hours a week. Mr. Berkeley.

3. Exegesis of the First Epistle to the Corinthians, with instruction in the principles of interpretation. Prescribed for

Juniors who do not take Greek studies. Four hours a week. Mr. Berkeley.

4. Interbiblical History and Thought. The Syrian, Macca-bean and Roman periods of Jewish history, including New Testament times, with a study of the evolution of religious ideas to the time of Christ. The geography of Palestine will be taught in connection with this course. Two hours a week for the whole class. Mr. Berkeley.

Church History. — 1. Primitive Christianity — the preparation, the setting, the beginnings, expansion, life and literature of the Apostolic Age; the elements of Catholicism in the second century; Irenæus. Lectures, essays and reports. Two hours a week. Professor Rowe.

2. Theological Propædæutic. — The organization of the theological disciplines. A survey of the scope of each department and its relationship to an adequate scheme of theological education. Lectures and discussions. One hour a week. Professor Horr.

Homiletics. — 1. The preacher and the sermon, its structure, expression, methods of preparation and of delivery. Examination by the students of the sermons of eminent preachers; criticism by the class and the professor of the preaching in the chapel, with especial reference to the analysis of discourse; study of the biographies of ministers, missionaries, statesmen, and writers, and of other literature begun, and continued through the course. Two hours a week. Professor English.

Elocution. — 1. Breathing and voice culture; correct mental action in reading and speaking. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 3. Hebrew Etymology continued; rapid reading of Exodus 1-24, with special attention to Hebrew syntax. Four hours a week. Professor Brown.

4. Rapid interpretation of passages selected from the prophetic books of the Old Testament. Continuation of O. T. Course 2. Four hours a week. Professor Donovan.

New Testament. — 5. Careful exegesis of selected parables, including the Sower, the Tares, and the Lost Son; the Sermon on the Mount; and other discourses of Jesus. Four hours a week. Professor Anderson.

6. Beginners' Greek Course (continued). Four hours a week in place of N. T. Course 5 above. Mr. Berkeley.

7. Discourses of Jesus, as in Course 5 above. Continuation of N. T. Course 3. Four hours a week. Mr. Berkeley.

8. New Testament Introduction. A study of the Synoptic Problem. Special introduction to each of the Gospels, the Acts, and most of the Pauline Epistles, taking up all the present-day problems, and furnishing a rapid survey of the history of the Apostolic Age. For all the class. Two hours a week. Professor Anderson.

Church History. — 4. Greek Christianity — the theological emphasis, Greek thinkers and the councils; the formative period in organization; worship and the sacraments. Lectures, essays, and reports. Two hours a week. Professor Rowe.

Homiletics. — 2. Analysis of the sources of materials for preaching — the Bible, Church History, General History, Biography, Poetry, Nature, Science, Sociology, etc.; methods of study for the nourishing of the mental life of the preacher; private criticism of original outlines of sermons. Two hours a week. Professor English.

Elocution. — 2. Elemental principles of vocal expression; voice culture continued; physical training. One hour a week. Professor Curry.

SPRING TERM

Old Testament. — 6. Special Hermeneutics for Hebrew

Poetry and Prophecy; grammatical study of II Kings, with exegesis of the more interesting and difficult passages; exegetical papers prepared by the students. Four hours a week. Professor Brown.

7. Rapid interpretation of selections from the later writings of the Old Testament. Four hours a week. Continuation of O. T. Course 4. Professor Donovan.

New Testament — 9. History of New Testament Life and Thought. A bird's-eye view of the environment, origin and progress of Christianity, especially of Christian thought, during the first century. Readings in New Testament Theology, prescribed. For all the class, except those taking N. T. Course 11. Two hours a week. Professor Anderson.

10. Exegesis of the Epistle to the Galatians, with a careful examination of the Pauline doctrine of salvation. Two hours a week. Mr. Berkeley.

11. Beginners' Greek course (continued). Four hours a week in place of N. T. Courses 9 and 10 above. Mr. Berkeley.

12. Exegesis of the Epistle to the Galatians. Continuation of N. T. Course 7. Two hours a week. Mr. Berkeley.

13. New Testament Introduction (N. T. Course 8 continued). Special introduction to the remaining Pauline Epistles, the other Epistles and the Revelation. For all the class. One hour a week. Professor Anderson.

Church History. — 5. Roman Christianity — the institutional emphasis; the rise of the papacy; influence of the Church upon the Germans; mediæval missions; Boniface; Charlemagne; theories of Church and State; mutual relations; the Crusades; awakening of the modern spirit in opposition to authority: in politics, in social and industrial affairs, in education, morals, and religion; forerunners of the Reformation. Lectures and special research. Three hours a week. Professor Rowe.

3. The Sociological Approach. — The origin and basis of

sociological study; its relation to other departments of knowledge; the social structure and the social process; forces and laws; problems and methods of solution; social theories, with special reference to socialism; the place of religion in present-day social consideration; reconciliation of the social and the evangelical in religion. Lectures and reports. Two hours a week. Professor Rowe.

Elocution. — 3. Elemental principles of vocal expression; voice culture; physical training. One hour a week. Professor Curry.

The Middle Year

AUTUMN TERM

Old Testament. — 5. Old Testament Literature and Theology: introduction to the books of the Old Testament; lectures on the Text and Canon of the Old Testament. Three hours a week. Professor Donovan.

Church History. — 6. The German and Swiss Reformation. The organization of the papacy; general characteristics of the Sixteenth Century; Italian and German Humanism; the fore-runners of the Reformation in Italy and Germany; Martin Luther; the propagation of Protestantism; the controversies of the Reformers with Rome and among themselves; Lutheran theology; the Reformation settlement; analysis of the "Book of Concord." Research work, reports, and essays. Three hours a week. Professor Horr or Professor Rowe.

Theology. — 1. Prolegomena to Theology. The place of theology among the sciences. The validity of our knowledge in the sphere of religion. The fact of religion as a presupposition of theology. The sources of theology in the human soul, in nature and history, in Jesus and the Scriptures. Two hours a week. Professor Vaughan.

Homiletics. — 3. Expository Preaching — its principles and value; the equipment of the effective expository preacher; practice in the class in the construction of expository sermons based on Old Testament and New Testament passages: criticism by the class and the professor, of the preaching in the chapel. Two hours a week. Professor English.

Elocution. — 4. Vocal expression, continued from the Junior year; rhythm and melody of speech. One hour a week. Professor Curry.

WINTER TERM

Old Testament. — 8. Old Testament Literature and Theology, continued: introduction to the books of the Old Testament; lectures on the Text and Canon; outlines of the Theology of the Old Testament. Two hours a week. Professor Donovan.

Church History. — 7. Calvinism in Western Europe. The teaching of Lefèvre and the work of Calvin to the Edict of Nantes; the relations of France to the papacy; the school of Saumur; the Port Royalists; John Knox on the Continent and in Scotland; the Scotch Reformation. Three hours a week. Professor Horr.

Theology. — 2. The Christian Doctrine of God. Fundamental importance of the idea of God in theology and practical life. Sources of knowledge with special reference to Jesus. Elements of a complete definition. The attributes as aspects of the divine character. The activity of God in creation, revelation, redemption, and providence. Miracles. The Trinity. The evidence of the existence of the Christian God. Three hours a week. Professor Vaughan.

Homiletics. — 4. Expository Preaching, continued. Two hours a week.

Public preaching in the chapel by the students with extended



TENNIS COURT

criticism the following day by the professors of Homiletics and of Elocution, and by all the classes. Two hours a week. Professor English.

Elocution. — 5. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

SPRING TERM

Church History. — 8. The English Reformation, and Later Continental History. The antecedents of the Reformation in England; John Wycliffe; the Oxford Reformers; the policy of Wolsey; the legal and doctrinal break with Rome; the Protestant ascendancy; the Romanist reaction; the conflict of Holland with Spain, and the Synod of Dort; the Thirty Years' War; the later history of Lutheranism; the Roman Catholic Church in the nineteenth century. Three hours a week. Professors Horr and Rowe.

Theology. — 3. The Christian Doctrine of Man and Sin. Theories of human origins. Man in his constitution as inheritor of the divine image. Significance of personality, the problem of freedom. The interrelation of individual and society. The nature of the moral law. The origin of sin, its nature and penalty. The Christian estimate of sin. Three hours a week. Professor Vaughan.

Homiletics. — 5. The Christian Ministry and the Age, with special reference to its psychological aspect in its relation to preaching: private criticism of sermon plans. Two hours a week. Professor English.

Elocution. — 6. Purpose of expression; unity of being, body, and expression; phonology and articulation. One hour a week. Professor Curry.

The Senior Year

AUTUMN TERM

Theology. — 4. The Christian Doctrine of Salvation. Historic conceptions of salvation. The Person and Work of Jesus Christ as Saviour of Man and Society. The atonement: ancient and modern explanation of its redemptive power. The Kingdom of God. The work of the Holy Spirit in the beginning and the progress of the divine life in man. The nature of saving faith and the justification of prayer. Self-realization and service. Three hours a week. Professor Vaughan.

Homiletics. — Public preaching in the chapel by the students; extended criticism by the professors of Homiletics and of Elocution, and by the class; frequent private criticism; written sermons for private criticism.

6. The Minister's Conduct of Public Worship. Methods of enriching public worship by the minister, the congregation, and the choir; the value of the psalms and of the prayers of the Bible in public worship; congregational singing; the pastoral prayer. These topics are studied in connection with the preaching service in the chapel. Three hours a week. Professor English.

Elocution. — 7. Extemporaneous speaking; gesticulation and other forms of oratorical pantomime; advanced vocal expression. Class work two hours a week, besides additional work with each member of the class upon individual needs. Professor Curry.

WINTER TERM

Theology. — 5. Christian Ethics. The field of ethics. Conscience as the seat of moral obligation. The historic approach to the ethical problem. The moral ideal. Individual and social virtues. Legalism and liberty. The religious dynamic. Spe-

cific Christian duties in relation to the self, to the family, to the economic and political order, to God and the church. This course will not be given in 1913 and 1914. Three hours a week. Professor Vaughan.

Homiletics. — Public preaching by the students in the chapel: criticism as in the Autumn term; written sermons for private criticism by the professor.

7. Pastoral Theology. The nature and usefulness of the Christian pastorate; value of permanency in the pastorate; pastoral visiting: — its idea, value and methods; the mid-week meeting: — its function and its leadership; the conduct of the ordinances of baptism and the Lord's Supper, of the marriage ceremony, and of funerals; qualifications for pastoral efficiency. Three hours a week. Professor English.

Elocution. — 8. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the Autumn term. Professor Curry.

SPRING TERM

Theology. — 6. The Christian Doctrine of Things to Come. The future of the Kingdom of God here and hereafter. The moral significance of death. The personal and social meaning of the advent hope. The resurrection. The reality and method of the divine judgment. Theories of destiny. The basis of faith in immortality. Three hours a week. Professor Vaughan.

Pastoral Theology. — 8. Religious Education: — the pastor's education of the church in (1) Christian character, (2) corporate life, (3) ministry to the community, (4) Christian missions, (5) systematic and proportionate giving; the church and the family; the church and the school; the home and the school; the pastor and the school committee; young people's societies and classes; the pastor and the Sunday school; relation of the

church to the Sunday school; men's classes; the pastor's instruction of children and youth in Christian character and living, and in preparation for church membership; relation of the church to institutions of learning. Two hours a week. Professor English.

Church Polity. — The Church of the New Testament. — Is there an authoritative polity in the New Testament? The origin and nature of the Church and its relation to the Kingdom. Its membership, officers, ordinances, and discipline. The Modern Church. — The organization of a church; the recognition of a church; ordination to the ministry; councils; the permanent council; rules of procedure in the business meetings of a church; the church clerk; the association; state organizations; the Northern Baptist Convention. Two hours a week. Professors Anderson and English.

Elocution. — 9. Reading of the Bible and hymns; general laws of expression; practical review of the work of the whole course. Two hours a week, besides personal work as in the Autumn term. Professor Curry.

Senior Theses

Each member of the Senior class, as a condition of graduation, is required to prepare a thesis from 2,500 to 5,000 words in length and to present it not later than March 24.

A list of topics is announced in the catalogue each year, from which the members of the Middle class will select two, designating them as first and second choice respectively, and report them with their elective studies the second Thursday in May. Topics will be assigned by the Faculty before the Anniversary.

The class of 1914 will select topics from the following list:

Old Testament

1. The Importance of the Old Testament in a Theological Curriculum.

2. The Light Thrown by Recent Excavations upon Social and Religious Conditions in Palestine in the Old Testament Period.

3. The Meaning of the Old Testament Words for Righteousness and Justification.

4. Ezekiel's Idea of God.

New Testament

1. The Son of Man.

2. What is New in the New Covenant.

3. The Authenticity of the Pastoral Epistles.

4. The Relation of Paul's Teaching to that of Jesus.

Church History

1. The Influence of the Marian Exiles upon English Theology.

2. The Relation of Jonathan Edwards to New England Thought.

3. The Influence of the Study of Comparative Religion upon Evangelical Theology.

4. A Comparison of the Franciscans and the Salvation Army.

Theology

1. The Social Influence of Conceptions of God.

2. The Theological Implications of the Divine Immanence.

3. The Social Significance of the Cross.

4. Personality as the Master Word in Theology.

Homiletics

1. Paul's Conception of the Christian Ministry.

2. What Constitutes an Efficient Present-day Pastoral Ministry?

3. The Sunday School in Modern Organized Christianity, and the Relation of the Pastor to it.

4. What Contribution has Modern Psychology^{7p} made to the Work of the Christian Pastor?

Sociology

- 21. The Modern Minister and the Labor Question.
- 22. Christianity and Socialism.

Elective Studies

Most of the elective studies are open to more than one class. They are arranged in three groups, according to the term in which they are given.

No elective course will be given to fewer than four students, except at the option of the professor.

On the second Thursday in December, and the last Thursday in February, members of the Senior and Middle classes are required to report in writing their election of studies for the next term. On the second Thursday in May, members of the Middle and Junior classes make a similar report of election of studies for the Autumn term of the next year, and members of the Middle class select topics for Senior theses. Students desiring to attend courses, additional to those upon which they are to be examined, should make application in writing on the above mentioned days. Changes in the studies elected may be made only by special permission of the Faculty, and this is also to be requested in writing.

AUTUMN TERM

Old Testament

9a. 1913. Rapid interpretation of Hebrew Old Testament,—Genesis 9-50, Jonah, Ruth, Esther, at sight in class; selections from the first nine Minor Prophets assigned for private reading and required for the examination.

9. 1914. Rapid interpretation of Hebrew Old Testament,—I and II Samuel, I Kings at sight in class; Isaiah 40-66 assigned for private reading and required for the examination. Each two hours a week. Open to all students prepared in Hebrew. Professor Brown.

10a. 1913. Exegesis of Jeremiah.

10. 1914. Exegesis of Ezekiel. Each two hours a week. Open to students who have taken O. T. Course 6 or its equivalent. Professor Brown.

11a. 1913. Exegesis of selections from Old Testament poetry with study of poetical structure.

11. 1914. Exegesis of selected Psalms with reference to their theological content. Each two hours a week. Open to Middle and Senior classes. Professor Donovan.

New Testament

14. 1913. The First Epistle to the Corinthians. An exegetical course, with special reference to the ethical and historical problems involved. Two hours a week. Professor Anderson.

14a. 1914. The Epistle to the Ephesians. An exegetical course. Two hours a week. Professor Donovan.

Courses 14 and 14a are open to members of the Middle and Senior classes who have taken N. T. Courses 1 and 5.

15. 1913. The Life of Paul, including a thorough discussion of the critical questions involved. Two hours a week. Professor Donovan.

15a. 1914. What Jesus said about Himself. An investigation in Biblical Theology. Two hours a week. Professor Anderson.

Courses 15 and 15a are open to all members of the Middle and Senior classes, but candidates for B. D. electing these courses will be required to read some extra N. T. Greek, unless they take other Greek studies at the same time.

16. 1913. The Gospel Teaching about the Parousia. Some

summer reading required. Two hours a week. Professor Anderson.

Course 16 is open to the students mentioned under 14 and 14a above.

Church History

9. 1914. Social Reforms in the United States. Seminar reports and discussions on the family, the social evil, intemperance, poverty, charity, social settlements, crime and punishment. Visits to local and state institutions in Boston. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

9a. 1913. Social History of Christianity. Introductory lectures on the influence of Christianity upon the family and society in ancient and mediæval times; the social side of the Reformation and modern religious awakenings; the eighteenth century, and the approach to nineteenth century humanitarianism. Historical investigation of the beginnings of modern social problems. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

14. 1913, 1914. Puritanism and the Dissenting Churches. The Puritan Movement: the rise of Puritanism and Independence; the contest to determine the seat of sovereignty in church and state; the settlement of New England; the religious phases of the Commonwealth; the triumph of Episcopacy; the Colonial churches; the Wesleyan revival; the Evangelical and High Church parties; the great awakening in New England; George Whitefield; the theology of Jonathan Edwards; the Arminian influence; the English Nonconformists; the struggle for religious liberty from the Savoy Conference; changes in the theological attitude of the various branches of the Nonconformists down to the repeal of the Test and Corporation Acts in 1828. Three hours a week. Open to the Senior class. Professor Horr.

Homiletics

10. 1913. The Social Preaching of Amos: its content and expression in their bearing upon the modern ministry; the personal qualities of Amos, in their homiletic value to-day, as indicated by the substance and the form of his preaching.

10a. 1914. Modern English and Scotch Ministers: their lives, personalities, characters, pastoral methods, and preaching; study of their biographies; lectures by the professor and inquiry by the students. Each two hours a week. Open to Middle and Senior classes. Professor English.

WINTER TERM

Old Testament

13a. 1913. Rapid reading of Hebrew Old Testament, — Deuteronomy and Joshua at sight in class; Jeremiah 25-52 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Brown.

13. 1914. Rapid reading of Hebrew Old Testament, — Exodus 25-40 and Numbers at sight in class; Ezekiel 1-24 assigned for private reading and required for the examination. Two hours a week. Open to all students prepared in Hebrew. Professor Donovan.

14a. 1913. Exegesis of Nahum, Habakkuk and Zephaniah.

14. 1914. Exegesis of Jeremiah, continued. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Brown.

15a. 1913. Interpretation of Amos and Hosea, with special reference to the theological ideas contained in these books.

15. 1914. Interpretation of Zechariah with special reference to the theological ideas contained in the book. Each two hours a week. Open to Middle and Senior classes. Professor Donovan.

16a. 1913. Outline of Hebrew History. Two hours a week. Open to Middle and Senior classes. Professor Donovan.

16. 1914. Messianic Prophecy (Seminar course). Two hours a week. Open to students who have passed in O. T. Course 6, or whose election has the special approval of the instructor. Professor Brown.

17a. 1913. Elements of Aramaic: study of the Biblical Aramaic and of selections from the Targums.

17. 1914. Elements of Syriac. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

New Testament

17a. 1913. The Life of Christ, with special reference to his times and religious environment, with investigation of the critical questions involved. Open to all members of the Middle and Senior classes, with the restriction mentioned under Courses 15 and 15a. Two hours a week. Professor Anderson.

17. 1914. The Epistle to the Ephesians. An exegetical course. Open only to members of the Middle and Senior classes who do not elect Greek studies. Two hours a week. Professor Donovan.

18a. 1913. The History of the Formation of the New Testament Canon. Open to all members of the Middle and Senior classes. Two hours a week. Professor Donovan.

18. 1914. The Textual Criticism of the New Testament. Open to all students who have taken N. T. Courses 1 and 5. Two hours a week. Professor Donovan.

19a. 1913. Second Corinthians. An exegetical course. Two hours a week. Mr. Berkeley.

19. 1914. John 13-17. An exegetical course, with especial attention to the theology of the chapters. Two hours a week. Professor Anderson.

Courses 19*a* and 19 open to members of the Middle and Senior classes who have taken N. T. Courses 1 and 5.

Church History

11. 1913. Religion and Politics in the Far East. The theory and science of modern missions, and the recent emphasis; pioneering in the Orient; periods of progress; present Asiatic politics, and their relation to missions; geographical and historical missionary survey, mainly of the countries occupied by the American Baptist Foreign Missionary Society with a consideration of problems of growth and administration. Lectures and special reports. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

12. 1913. Problems of the City (continuation of History 9). Seminar reports and discussions on municipal government, immigration, wealth, labor, and the unchurched. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

15. 1913, 1914. Christianity in the Nineteenth Century. The New England theology as developed and modified; the expansion of religious interests and activities at the beginning of the century; the Humanitarian impulse; the Tractarian movement in England; the revival of 1857 in the United States; the reactions of the Christian life and the Civil War; the dominant theology, the accepted science, historical criticism, social theories, the "New Theology," and present conditions and outlook. Two hours a week. Open to the Senior class. Professor Horr.

10. 1914. Comparative Religion. The philosophy of religion, and a detailed study of the Babylonian and Egyptian religions, Confucianism, Hinduism, Buddhism, and Islam, compared with Judaism and Christianity. Essays and research work on the basis of the Sacred Books of the East. Two hours

a week. Open to the Middle and Senior classes. Professor Horr.

16a. 1914. History and Organization of Modern Protestant Denominations. The origin and growth of the leading churches of today, with a comparative study of their principles and their polity. Lectures and investigations. Two hours a week. Open to the Senior class. Professor Rowe.

Theology

8. 1914. The Makers of Modern Protestant Theology. Three hours a week. Open to the Senior class. Professor Vaughan.

Homiletics

11a. 1913. Modern American Ministers: their lives, personalities, characters, pastoral methods and preaching. Study of their biographies. Lectures by the professor and inquiry by the students.

11. 1914. The Pastor's Evangelistic Equipment and Methods; the evangelistic feature of the modern pastorate; the Sunday evening service; the character of the preaching service; the materials, the form, and the delivery of the evangelistic message; the conduct of the after-meeting, and of the inquiry meeting; personal evangelism; examination by the students of works on evangelism, of the preaching, and the biographies of evangelistic pastors. Each two hours a week. Open to Middle and Senior classes. Professor English.

SPRING TERM

Old Testament

18a. 1913. Rapid reading of Hebrew Old Testament, — Leviticus and Judges at sight in class; Haggai, Zechariah, Malachi, and Daniel, assigned for private reading and required

for the examination. Two hours a week. Open to students who have taken O. T. Course 6. Professor Brown.

18. 1914. Rapid reading of Hebrew Old Testament, — I and II Chronicles, at sight in class; Ezekiel 25-48 assigned for private reading and required for the examination. Two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

19a. 1913. Exegesis of Isaiah (earlier chapters).

19. 1914. Exegesis of Isaiah 40-66. Each four hours a week. Open to students who have taken O. T. Course 6. Professor Brown.

20a. 1913. Hebrew Institutions: a study of some of the most important customs in the social and religious life of the Hebrews. Two hours a week. Open to students who have passed in Course 16a, or whose election has the special approval of the instructor. Professor Donovan.

20. 1914. Messianic Prophecy, continued. Two hours a week. Open to students who have passed in Course 16. Professor Brown.

12a. 1913. Elements of Assyrian. Reading of historical texts.

12. 1914. Elements of Arabic. Each two hours a week. Open to students who have taken O. T. Course 6. Professor Donovan.

New Testament

20a. 1913. The Life of Christ (continued), with especial attention to the Resurrection and recent theories concerning it. Four hours a week. Professor Anderson.

20. 1914. The Johannine Problem. A study in N. T. Introduction. Two hours a week. Professor Anderson.

Courses 20a and 20 are open to all members of the Middle and Senior classes, as under N. T. Courses 15 and 15a.

21*a* and 21. 1913, 1914. Rapid reading of the Greek New Testament. The Acts and selections from the Epistles at sight in class; portions of the New Testament, not previously read, assigned for private reading and included in the examination. Open to the Middle and Senior classes. Two hours a week. Professor Donovan.

22*a*. 1913. The Epistle to the Galatians, with a careful examination of the Pauline doctrine of salvation. Two hours a week. Mr. Berkeley.

22. 1914. The Epistle to the Hebrews. An exegetical course, with especial attention to the ideas of covenant, priesthood, sacrifice and atonement. Two hours a week. Mr. Berkeley.

Courses 22*a* and 22 are open to all members of the Middle and Senior classes who have taken N. T. Courses 1 and 5.

23*a*. 1913. The History of New Testament Life and Thought. A bird's-eye view of the environment, origin, and progress of Christianity, especially of Christian thought during the first century. Readings in New Testament theology prescribed. Open to all members of the Middle and Senior classes, on the same basis as in N. T. Courses 15*a* and 15. Two hours a week. Professor Anderson.

Church History

13. 1913. The Problem of the Rural Church (continuation of History 9 and 12). The church as a social factor; rural migration and its consequences; present day rural life; the country minister; the rural church at work; co-operation and federation. Two hours a week. Open to the Middle and Senior classes. Professor Rowe.

16. 1913. History and Present Problems of American Baptists. The planting of the Baptist faith in New England; growth, organization, and missionary undertakings; the Phila-

delphia type; home missions in the South and West; division and reunion; history and present problems of organization, federation, missionary and social endeavor. Two hours a week. Open to the Senior class. Professor Rowe.

Theology

9. 1914. The Theology of the Great Poets. Two hours a week. Open to members of the Middle and Senior classes. Professor Vaughan.

Homiletics

12a. 1913. The Addresses of Jesus, Peter, and Paul; their contents as material for present day preaching; the qualities of their expression in their relation to the form of the modern sermon; their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry.

12. 1914. The Conversations of Jesus; analysis of their teaching and expression in their relation to the modern ministry; their value as examples of the minister's dealing with individuals and small groups of persons. Each two hours a week. Open to Middle and Senior classes. Professor English.

Graduate Courses

Old Testament. — Graduate students in the Old Testament department have the opportunity to pursue the study of Hebrew and cognate languages and of Old Testament Literature, History, and Theology, further than was practicable for them as undergraduates. They may take such of the elective courses as are suitable to them, and special opportunities will be provided, varied to suit the needs of each graduate. At the beginning of the school year, the men will be expected to select a principal

topic, and by January 15 a narrower topic for their thesis, and upon the thesis the emphasis will be laid by the professor, each student being expected to make a contribution to knowledge upon his subject.

New Testament. — Graduate students in the New Testament department are urged to follow their own bent, and select the topic for graduate or degree work in which they are most interested, provided the topic is of sufficient breadth to furnish an adequate field of investigation. Professor Anderson will give one or more hours a week to each graduate student for personal direction and discussion of the subject. The following topics are merely suggested; any other suitable subject may be chosen.

1. The exegesis of a selected book or books of the New Testament. Courses are provided in exegesis of discourses of Christ, Galatians, First Corinthians, Second Corinthians, Ephesians, in 1912-13.

2. Biblical Theology. The teachings of Jesus or of Paul as a whole, or any of their major lines. Courses are provided on the Sermon on the Mount, Jesus' Teaching about the Parousia, Paul's soteriology in Galatians, and a general course in N. T. Life and Thought.

3. Higher Criticism. The synoptic problem; the Johannine question; the Luke-Acts question; the kingdom of God; the Messiahship of Jesus; the Virgin birth; the resurrection; the miracles of Jesus; introduction to any separate gospel or epistle. Courses are provided on the synoptic problem; the general introduction to the Gospels, the Acts, and the Epistles; and the critical questions connected with the Parousia and the life of Paul.

4. History. The history of the early Church till Paul's first missionary journey; the history of the Church from the death of Paul till the death of John; the history of New Testament criticism.

5. Reviews of the most recent and important critical works. The specialty for next year is N. T. Theology, courses as above under 2.

Church History.—A special opportunity is offered to graduate students in the Department of History in a seminar course.

The special purpose of this course is (1) to give to qualified students an opportunity to become acquainted directly with the materials for the making of history in a special period; (2) to secure actual practice in the methods of historical research, and the collating of material; (3) to collect material for actual use by the department. Special topics will be assigned for investigation, to be carried on under the personal direction of the professors of the department. Two hours a week throughout the year. The Middle and Senior Courses in History are also open to graduate students.

Theology.—In the department of Theology the four following courses are offered:

The Greek Theology.

The Ritschlian Theology.

The Development of New England Theology.

The Person of Christ.

Homiletics.—In the department of Homiletics the three following courses are offered:

13. Modern English and American Ministers, including a study of (1) their biographies, with a view of gaining a knowledge of their personalities, characters, scope and methods of work, and success; (2) their sermons, for the purpose of discovering their effectiveness in materials, analysis, and expression.

14. The Addresses of Jesus, Peter, and Paul; their contents as material for present-day preaching; the qualities of their expression in their relation to the form of the modern sermon;

their psychological aspects in their bearing upon the hearers, upon the preacher's personality, and upon the effectiveness of his ministry.

15. Expository Preaching. A course in Constructive Homiletics: its principles and value; the equipment of the effective expository preacher; the construction of expository sermons based on Old Testament and New Testament passages.

University Privileges

Arrangements have been made so that students may take courses in sociology and philosophy at Harvard, Brown, and Boston Universities under the direction of the Newton Faculty. Those taking these courses, however, must adjust their work to the Newton curriculum, and maintain a high average at the seminary.

Special Reading

Students who wish to read portions of the Apostolic or Christian Fathers with a professor are given the opportunity.

One of the professors will read German once or twice a week with such students as desire it, making use of some treatise on Theology, the History of Doctrine, or Exegesis.

Course for Pastors

Pastors of churches in the vicinity of the Institution are admitted to study in the regular course on the following conditions: 1. That the Faculty approve their maintaining this two-fold relation. 2. That they attend in any term not less than nine hours a week of recitations and lectures, and not more than twelve. 3. That they pursue the prescribed studies of the course as nearly as possible in the order laid down in the catalogue, taking elective studies only when prescribed studies

to the amount of twelve hours a week are not open to them. Those who complete these prescribed studies may receive a certificate to that effect, if they so desire; or they may remain another year and, on accomplishing the full requirements of the regular course, receive a certificate of graduation. In the latter case, preparation of a thesis may be deferred until the last year.

Resident Graduates

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as Resident Graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may enter upon independent study and research, under the direction of the Faculty. They will be required to attend at least six lectures a week.

Fellowship

The J. Spencer Turner Fellowship, resting on an endowment of \$10,000 given by Mr. J. Spencer Turner, of Brooklyn, N. Y., is available for a graduate student approved by the Faculty.

Its purpose is to enable men of high scholarship and exceptional promise to pursue special investigations under the direction of the Faculty. It is open to men who have graduated from the regular course of the Newton Theological Institution, or to graduates of any other theological seminary which maintains similar entrance requirements and similar courses of study for graduation. Further conditions may be learned from the President, and application for the fellowship should be submitted to him before March 15.

Degrees

The degrees of Bachelor of Divinity (B. D.) and Master of Sacred Theology (S. T. M.) are offered by The Newton Theological Institution.

The degree of Bachelor of Divinity is conferred by the Trustees upon the recommendation of the Faculty:

(1) For Undergraduate Study, on the following conditions:

a. That the student approve himself to the Faculty by character and work as likely to be successful in his chosen calling.

b. That he attain an average standing of eighty-five per cent.

c. That he take the regular linguistic studies of the Junior year, which the Faculty considers the normal course for the thoroughly equipped minister. The Greek studies will be accepted, however, as the minimum requirement.

d. That he have finished all the work required to that date on the first day of the last term of the Senior year.

(2) For Graduate Study. A student who has studied not less than three years in any approved theological institution other than Newton may receive the degree after a year of graduate study, one term of which must be in residence; and graduates of this Institution may receive the degree after a year of non-resident study. A thesis of not less than four thousand words, satisfactory to the professor in whose department the candidate is studying, is required of all graduate candidates. A resident graduate is required to attend at least six lectures a week and take the examinations connected with them. Candidates while not in residence shall report to the professor in charge at least once a month.

The fee for the diploma will be five dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The degree of Master of Theology is conferred by the Trustees upon the recommendation of the Faculty:

(1) Upon Bachelors of Divinity who shall spend not less than a year of resident study in this Institution. The candidate is required to attend at least six lectures a week and to

prepare a thesis. He shall specialize in the department in which his thesis is chosen, and shall report to the professor in charge as often as required. He will be expected to devote his time chiefly to reading and original research. The thesis topic shall be selected not later than November 1, and the thesis shall be not less than six thousand nor more than ten thousand words in length. The candidate shall defend it before the Faculty or a committee of it on some day prior to May 10. He shall also be examined on the literature of the thesis. This thesis must be typewritten and left in possession of the Library.

(2) Upon Bachelors of Divinity of this or other seminaries, who shall spend at least two terms of study at this Institution, attending not less than six lectures a week, with a year of non-resident study, or upon Bachelors of Divinity of this Institution who shall devote two years to non-resident study. The direction of the candidate's studies shall be in the charge of a professor to whom he shall make a report at least once a month. The candidate shall specialize in the department in which his thesis is chosen, and the conditions attached to the thesis shall be the same as for resident candidates.

The fee for the diploma will be ten dollars, to be paid before Commencement. The degree will not be conferred *in absentia*, except by special vote of the Faculty.

The Faculty reserves the right to accept or reject any applicant for degrees.

Recitations and Examinations

Recitations and lectures begin on Tuesday morning of each week, and continue through Saturday morning.

Examinations of the several classes are held at the close of each term, and at such other times as the professors appoint. For some of the classes the June examinations are conducted

publicly in the presence of the Examining Committee. The members of this Committee are also expected to visit the classrooms of the Institution at times of their own choosing.

Students conditioned on the entrance examination may be re-examined the sixth Saturday of the Autumn term, or in connection with the December examinations, as the examiner may appoint, and they must cancel their conditions by the third Saturday in May of the same Seminary year. Students found deficient in the December examinations must be re-examined the sixth Saturday of the Winter term. Students found deficient in the March examinations must be re-examined the third Saturday in May. Students found deficient in the June examinations must be re-examined the first Saturday of the succeeding Autumn term.

Lectures

In the course of the year the students have many opportunities to hear public speakers who have become prominent in various lines of activity. Some of these come to Newton from a distance for the express purpose of addressing the student body; others are drafted into service at the Institution from the numerous conferences and conventions held in Boston; many missionaries on furlough, temporarily residing in the vicinity, discuss the more fundamental aspects of missions. Many of the most eminent Christian men of the different denominations are thus brought into contact with the students, and bring to them the ripe products of experience in successful enterprises of the church.

Lectures and addresses in the neighboring city supplement the lectures on the hill. Numerous lecture courses are going on throughout the long season.

Boston has a unique lecture foundation in the Lowell Insti-

tute. In 1839 a bequest of \$250,000 made it possible to bring together in a lecture season many of the ablest men from this and foreign lands to speak on subjects of scholarly and popular interest, and in the years that have elapsed approximately sixty-five hundred lectures have been delivered absolutely free of charge to the people of Boston and vicinity. Oliver Wendell Holmes said regarding it, "When you have said every enthusiastic thing you may, you will not have half filled the measure of its importance to Boston — New England — the country at large."

Weekly Convocation

The third recitation period of Tuesday in every week is devoted to addresses and conferences in the chapel. The Faculty and the whole student body are in attendance. Among the Convocation speakers and their topics in the year 1911-1912 were: Hon. Edward Bangs Drew, Rev. Charles L. White, D.D., Rev. O. P. Gifford, D.D., Rev. Wilbur F. Crafts, Ph.D., Rev. Ambrose W. Vernon, D.D., Rev. Joseph C. Robbins, and Rev. Samuel Z. Batten, D.D.

The Library

The Library of the Institution is increasingly the workshop of the students. The hours when it may be used have been continually lengthened, until now it is open from early morning until late in the evening, and the borrowing privilege is on the most liberal terms. The equipment is being continually improved, and is now unusually complete for purposes of study, reference, and original research. Twice as many books are in use as was the case ten years ago. Over thirty thousand volumes are on the shelves, selected with special reference to the wants of theological students, and the resources are constantly increasing by purchase and by special donations.

The Hartshorn Memorial reading-room is one of the most beautiful and commodious of its kind in the country. The furniture and finishings are of light oak, and the room is well lighted both in the daytime and in the evening. Here are kept the permanent reference books, — encyclopedias, atlases, lexicons, dictionaries, biblical texts and commentaries, and other works in constant use. To the shelves that line the walls special collections of books are transferred from the stack temporarily, for the use of the students in connection with the requirements of the various courses. In this room also are kept the current numbers of the monthly and quarterly reviews. Hours: reading-room, eight A. M. to ten P. M. (Saturdays, eight to five); stack, nine A. M. to four P. M. (Saturdays, nine to twelve).

On the lower floor of the Library the students of the Institution maintain a newspaper reading-room, which is supplied with a large collection of daily papers and weekly and monthly periodicals. Hours daily from seven A. M. to ten P. M.

Religious Services

A service fifteen minutes in length is held in the chapel each working day. This is conducted by one of the professors, and the Faculty and all the students regularly attend. The exercises consist of singing, Bible reading and prayer, varied with responsive readings.

The students maintain their own class prayer meetings weekly, and a general Y. M. C. A. meeting once a month.

On Wednesday mornings an appointed student conducts a full service, such as is usual in public worship, and preaches a sermon. An hour or more is allowed for this service. The sermon is the subject of criticism on the following day in the department of Homiletics.

Missionary Interests

Newton has always fostered a missionary spirit. It has sent one hundred and thirty men to the foreign field, besides the young women of the Hasseltine House, and a large number of its alumni are now at work at home and in foreign lands. Missionary interests are cared for by the Volunteer Band, which numbers eleven men, and holds weekly meetings in its own quarters. At these meetings there is usually an opportunity to fraternize with missionaries who are at home on furlough. Addresses by those who know the work at first hand are frequently given to the student body.

Among the regular courses are two offered by the Historical Department, and one by the Homiletical Department, which have a direct bearing on missionary work. One of them is in Comparative Religion. Upon the basis of a thorough examination of the philosophy of religion the ethnic faiths are studied in detail in comparison with Judaism and Christianity. The second course is on Religion and Politics in the Far East. This is designed to set forth the history of Christian missions, especially in relation to our own denominational work in the Orient and to outline modern political and religious conditions in those countries which are the field of missionary labor. The third discusses the relation of the pastor to missions under the title of Religious Education.

Special provision is made for the training of young women who are planning for foreign missionary service, and are recommended by the Woman's Baptist Foreign Missionary Society. They are admitted to the regular classes of the Institution, and reside in the Hasseltine House, near the Seminary.

The work of Home Missions is also emphasized through addresses by visitors and the professors, and lectures in the Historical Department. Men who are engaged in City, State,

and National Home Missions are frequent speakers before the students.

It has become the custom of the state secretaries of all the New England States to hold one or more conferences at the Institution during the year. These meetings furnish them an opportunity to discuss vital questions on which they often consult the professors, and to present to the students the evangelistic needs and opportunities of this part of the country.

Societies and Committees

There are two voluntary societies of the students, the Young Men's Christian Association and the Students' Association.

The Young Men's Christian Association continues the old organization known as the Society of Missionary Inquiry, the change having been made in 1898, in order to affiliate the students of the Institution with the World's Student Christian Federation. The Association is a part of the Theological Section of the Inter-Collegiate Young Men's Christian Association. The missionary interest continues the controlling one, and the exercises at the meetings consist of papers from the students, addresses from men engaged in City, State, or Home Missions, and from returned foreign missionaries, who are frequently available, owing to the location in Boston of the American Baptist Foreign Mission Society headquarters. Mr. Frank Bradley Haggard is president of the Association.

The students are also organized in a Students' Association, which has for its object the management of a boarding-club, and the care of other interests of the student community life. Its president is Mr. Percival Ford Wolfenden.

The Student Volunteer organization holds weekly meetings in a room specially devoted to its uses in the Hills Library Building. It pursues regular courses of reading and study on special missionary topics and fields. Each class is represented

by volunteers, and the ladies under the appointment of the Woman's Foreign Missionary Society, who are students of the Institution, share in the work of the organization. Its president is Mr. Thomas Jefferson Cate.

A Conference Committee to serve as a means of communication between the Faculty and the students, and for the purpose of discussing matters of importance in the life of the seminary, has been organized recently. The following members constitute the committee this year: Professors English, Anderson and Vaughan, representing the Faculty; Mr. Walcott and Mr. Wolfenden of the Senior class, Mr. Adams and Mr. Higginbotham of the Middle class, and Mr. Moss and Mr. Leonard of the Junior class.

An Athletic Committee has charge of all athletics. This committee consists of Mr. Berkeley representing the Faculty, Mr. Jones of the Senior class, Mr. Cawthorne of the Middle class, and Mr. Whitcomb of the Junior class.

Expenses

No charge is made for tuition, room, or use of library.

Students may board where they please, but the Boarding Club, organized and controlled by the students, offers good board at \$4.00 a week, which rate will not be increased during the coming year. Meals are served in the large dining-room in Sturtevant Hall.

All other expenses are merely nominal. A charge, which in recent years has been \$25 for each student who lodges in a dormitory, is made to defray expense of heating and caring for his rooms. Each student is provided with sheets and pillow cases and a pair of blankets, but he must furnish whatever additional bedding he requires. All damages to rooms and furniture will be charged to the students who occupy the rooms. The ex-

pense for gas is \$4 a year for each study-room; drop lights for study are supplied by the students; and syllabi and notes issued by the professors in connection with the various studies are charged \$2.50 for each student. Students who desire to use the newspaper reading-room are assessed \$1 a year or less.

The book store is managed by two students, who sell books, stationery, and many minor articles at current prices.

Scholarship Aid and Prizes

The Northern Baptist Education Society expects to aid needy students at the Institution at the rate of \$115 a year. Such students must have the approval of the Faculty and must maintain a rank of not less than seventy-five per cent. in scholarship. *This aid is additional to that received from the scholarship funds of the Institution.*

The Faculty encourages the disposition on the part of the students to render voluntary service in the Library and otherwise in return for the money received from the scholarship funds, but scholarships are also granted to students who prefer to give their time uninterruptedly to study and are successful in it.

The Trustees have established *entrance prize scholarships* of \$100 each, which will be given to the members of each Junior class whose average standing in college in the Junior and Senior years has been not less than ninety per cent., which standard must be maintained during the Junior Seminary year. The same sum will be continued in the Middle and Senior years also, provided the standing does not fall below ninety per cent.

Other students, whose average standing for the Junior Seminary year shall reach ninety per cent., or more, may be granted scholarships of \$90 annually for the Middle and Senior years,

provided they maintain this minimum standing of the Junior year. The details of these and of all other forms of scholarship aid may be obtained on application to the President.

Scholarship Funds

(Interest only to be used in aid of students)

Luther G. Barrett (1905)	\$1,000
Charles S. Butler (1888)	1,000
H. Lincoln Chase (1885)	1,000
Irah Chase (1881)	1,000
John M. Chick (1902)	2,500
Gardner Colby (1884)	10,000
James W. Converse (1881)	1,000
Josiah W. Cook (1893)	1,000
Mr. and Mrs. Sewell Cram (1894)	785
Isaac Davis (1866)	1,286
George D. Edmands (1880)	1,000
Sarah Fifield (1909)	1,000
Eustace C. Fitz (1881)	1,000
Harriet N. Flint (1899-1902)	45,198
Robert O. Fuller (1882)	1,000
Nancy Goodnow (1903)	2,000
Frances A. F. Gould (1882)	1,800
Mary H. Greene (1889)	1,000
Betsey Hamlin (1873)	1,000
Silas H. Haskell (1906)	490
Joseph C. Hartshorn (1881)	1,000
Harwood & Quincy (1882)	1,000
Elizabeth M. Hills (1877)	1,000
William Howe (1907)	2,000
Edward Judson (1880)	1,000
Chester W. Kingsley (1883)	1,000

James D. Knowles (1830)	. . . . .	\$2,280
Samuel Merriam (1909)	. . . . .	2,000
J. Warren Merrill (1881)	. . . . .	1,000
Carrie T. Nickerson (1881)	. . . . .	1,000
Mary Noyes (1882)	. . . . .	1,670
E. D. Potter (1875)	. . . . .	300
James H. Read (1845)	. . . . .	3,462
Henry J. Ripley (1852)	. . . . .	1,000
Benjamin W. Roberts (1900)	. . . . .	1,000
Louisa Roberts (1900)	. . . . .	1,009
Andrew Sharpe (1909)	. . . . .	352
Samuel B. Swaim (1872)	. . . . .	1,000
Roger W. Swaim (1879)	. . . . .	1,000
Susan Tripp (1866)	. . . . .	1,512
J. Spencer Turner (1905), Fellowship	. . . . .	10,000
Joseph H. Walker (1881)	. . . . .	1,000
Ann E. Waters (1871)	. . . . .	2,000
Rebecca W. Wheeler (1894)	. . . . .	1,571
Edward C. Wilson (1881)	. . . . .	1,000
Calvin M. Winch (1908)	. . . . .	2,000

Preaching and Other Outside Work

Students are allowed to preach during term time "*only under such regulations as shall be prescribed by the Faculty.*" Such services are confined mainly to the two higher classes, and are arranged in all cases, so as to avoid interference with the studies of the members of the Institution, and their attendance on the regular recitations and lectures of the classes to which they belong.

There are many small churches in the vicinity of Boston which are predisposed to secure the services of student preachers. The Faculty, in so far as they are able, will furnish the opportunity to students who find it necessary to preach.

Commencement

The public addresses in Commencement week 1912, were:
Baccalaureate Sermon by President George E. Horr, D. D.

Addresses on Alumni Day by the Rev. Cornelius Woelfkin, D. D., of New York, on the topic, "Concerning Some Border Lines of Knowledge"; and by the Rev. Lemuel Call Barnes, D. D., of New York, on the topic, "What is the Method of the Kingdom of God on Earth?"

Addresses at the Alumni dinner by the Rev. E. P. Tuller, D. D., President of the Society of the Alumni; President G. E. Horr, D. D.; the Rev. Cornelius Woelfkin, D. D.; the Rev. Henry M. King, D. D., class of 1862; the Rev. Clifton D. Gray, Ph. D., class of 1899; the Rev. J. B. Wilson, class of 1887; the Rev. W. F. Wilson, class of 1898; and the Rev. W. D. Goble, class of 1907.

To the Graduating class by Professor Donovan.

At the Trustees' dinner by the Rev. Charles H. Watson, D. D.; President George E. Horr, D. D.; Dean N. R. Wood of the Gordon School; the Rev. Charles H. Spalding, D. D.; the Rev. J. H. Franklin, D. D.; the Rev. A. E. Scoville; and the Rev. C. H. Moss, D. D.

Summer School

A session of the summer school was held June 11-21, 1912. President Horr gave five lectures on Non-Christian Faiths; Professor English in five lectures discussed Conditions of Success in the Modern Pastorate; Professor Anderson lectured five times on How to Preach the Lives of Christ and Paul; Professor Rowe gave five lectures on Social Efficiency in the Church; Professor Cross discussed in five lectures the subject of Christian Ethics. Rev. William E. Chalmers, Educational Secretary of the American Baptist Publication Society, contributed five

lectures on Sunday school teaching. There were special conferences on work with the foreign population. Evening lectures and devotional services were conducted by men of experience and success in special work. Excursions were made to points of interest, especially to inspect social and religious conditions in Boston. The spirit of fellowship was prominent throughout the session.

The following were present:

Anderson, H. E., Old Mystic, Conn.
Baum, Henry C., 66 Boylston St., Jamaica Plain.
Boutwell, A. H., 991 Howard Ave., Bridgeport, Conn.
Boyd, W. T., Lochmere, N. H.
Briggs, C. W., Ballston Spa, N. Y.
Bullman, C. C., 268 Sayles Ave., Pawtucket, R. I.
Buker, F. M., Contoocook, N. H.
Child, Charles E., Sanborn's Corner, N. H.
Crouse, G. E., Westwood, Mass.
Cummings, E. W., Gonic, N. H.
Davis, A. P., Franklin, N. H.
Delagneau, S. C., 156 Beacon St., Worcester, Mass.
Dunlop, A. K., Andover, N. H.
Eaton, L. A., Cheshire, Mass.
Eldredge, C. L., Greenville, N. H.
Everett, A. T., Gilmanton Iron Works, N. H.
Fletcher, Donald, Fitzwilliam, N. H.
Green, Bowley, 167 Princeton Ave., Providence, R. I.
Gray, I. H., Centre Sandwich, N. H.
Hale, Dr. W. S., Belchertown, Mass.
Harvey, George F., Vergennes, Vt.
Johnson, C. H., 40 Harvard St., Winchester, Mass.
Jones, H. H., 575 Crescent St., Brockton, Mass.
Kenyon, A. E., Dover, N. H.
Källman, J. A., 137 Belmont St., Worcester, Mass.

Koskinen, J. E., 7 Marshall Road, Fitchburg, Mass.
Larson, Robert, 69 Ocean St., New Bedford, Mass.
Le Roy, J. H., Campton, N. H.
Lisi, Gaetano, 13 Olga Ave., Worcester, Mass.
Livingston, B. T., 46 Pitman St., Providence, R. I.
Lindstrom, G. W., Brockton, Mass.
Lündblon, Alfred, Norwood, Mass.
Marchetti, F., 26 Adams St., Waltham, Mass.
McGann, G., Bath, Me.
Peakes, F. W., Everett, Mass.
Perron, F. A., 39 Mechanic St., Fitchburg, Mass.
Ray, Isak, Gardner, Mass.
Rockwood, Miss Emily, Bellingham, Mass.
Rockwood, Miss Susan, Bellingham, Mass.
Sannella, Antonio, 23 Summer St., Milford.
Scammon, T. H., Farmington, N. H.
Silva, F. C. B., 62 Crapo St., New Bedford, Mass.
Sparks, T. M., Gassville, N. H.
Speed, Henry C., 369 Chestnut St., Clinton Mass.
Pratt, W. L., Brewer, Maine.
Stiles, E. B., Alton, N. H.
Stivers, L. B., Johnson City, Tenn.
Swanson, William, 503 Carroll Ave., Bridgeport, Conn.
Tetreault, H. J., 15 Terrace St., Nashua, N. H.
Tilton, B. H., Somersworth, N. H.
Treadwell, Louise B., Ashland, N. H.
Williams, B. W., 14 North St., Milford, Conn.
Wyman, W. E., Loudon, N. H.

Total, 53.

It is planned to hold a summer school on June 10-20, 1913. The detailed plans will be published later. All communications relative to the school should be addressed to Professor Frederick L. Anderson, D. D., 169 Homer Street, Newton Centre, Mass.

The Society of Alumni

PRESIDENT

Maurice A. Levy, Class of 1900

VICE-PRESIDENT

John R. Stubbert, Class of 1874

CLERK

Winfred N. Donovan, Class of 1898

TREASURER

Edmund F. Merriam, Class of 1879

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William B. Whitney, Class of 1900
David M. Lockrow, Class of 1895
York A. King, Class of 1899

Neurology

- 1881 George Dana Boardman Wheeler, d. Feb. 28, 1904, aged 63
1871 David Wilbert Palmer, d. Nov. 5, 1906, aged 65
1863 Stillman Hersey Record, d. April 22, 1911, aged 85
1892 Robert Erastus Turner, d. Oct. 18, 1911, aged 59
1864 Samuel Woodbury, d. Dec. 13, 1911, aged 71
1898 Charles Prentiss Kittredge, d. Dec. 26, 1911, aged 44
1865 Alonzo Bunker, d. March 8, 1912, aged 75
1866 William Sullivan Barnes, d. April 3, 1912, aged 70
1868 Sylvester Baron Partridge, d. April 10, 1912, aged 75
1858 Smith Norton, d. April 13, 1912, aged 88
1853 John Philip Agenbroad, d. May 30, 1912, aged 89
1881 Douglas Haszard Simpson, d. May 31, 1912, aged 62
1858 Alfred Owen, d. July 21, 1912, aged 83
1851 Asa Dalton, d. Aug. 29, 1912, aged 87
1858 William Hosmer Shailer Ventres, d. Oct. 7, 1912, aged 80

THE INSTITUTION BULLETIN

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